The WOMEN'S MISSIONARY MAGAZINE

of the

UNITED PRESBYTERIAN CHURCH

OCTOBER, 1945

Avenue, Banana Island, Belgian Congo

The Women's Missionary Magazine of the United Presbyterian Church of North America

Published monthly September to June, Bimonthly July, August under control of the Women's General Missionary Society of the United resbyterian Church
904-908 Publication Bldg., Ninth St., Pittsburgh, Pa.

Entered as second class matter August 16 at the Post Office at Pittsburgh, Pa., under the Act of March 3, 1879.

Acceptance for mailing at special rates of postage provided for in the Act of February 28, 1928, authorized August 16, 1933.

Editorial Staff:

Mrs. John P. White, Editor ..... 120 Carnegie Pl., Pittsburgh (8), Pa.
Mrs. Ralph H. Arnold, Treasurer ..... 525 Mifflin Ave., Pittsburgh (21), Pa.

Associate Editors:

Mrs. Joseph Alter, Sialkot, India; Mrs. W. J. Skellie, Luxor, Egypt.
Mrs. Ried F. Shields, Khartoum, The Anglo-Egyptian Sudan.

Subscription Price: One Dollar a Year.
Obituaries ten cents a line.

All pictures used in THE WOMEN'S MISSIONARY MAGAZINE furnished from the Mrs. George Moore Memorial Fund.

TABLE OF CONTENTS

A Little Time Apart 67
Nuer Woman Pounding Grain 68
Open Doors—The Cross Over Africa 69
Program Suggestions 76
The West in the North Sudan —It's Evil and Its Good 77
Suggested Devotional Service 81
A Shilluk Teacher at Doleib Hill 83
Those Little Black Babies 85
Shulla Girls in Darkness 88
And So Mun and Nyanchoke will be Man and Wife 91
News From Afar
Egypt—Bittersweet 95
"My Sister" 97
India—"The Good Hand of Our God" 98
Editorial, "Dangerous Opportunity" 100
New Literature Secretary 101
Thank Offering 102
Young Women 104
Girls' Circle Program 108
Home Missions 109
Negro Missions 112
Indian Missions 114
Foreign Missions 116
Junior Department 121
Temperance and Reform 123
Literature 125
Tributes 126
Foreign Missionaries supported by the W.G.M.S. 127
Home Missionaries supported by the W.G.M.S. 128

Board of Directors of The Women's General Missionary Society

Headquarters: 904-908 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

President: Mrs. O. H. Milligan, 805 Taylor Ave., Pittsburgh 2, Pa.
First Vice President: Mrs. Joseph M. Heagen, 249 West Pike St., Canonsburg, Pa.
Second Vice President: Mrs. H. Ray Shear, 206 Inglewood Dr., Pittsburgh 16, Pa.
Recording Secretary: Miss Edith L. McBane, 1430 Alabama Ave., Pittsburgh 16, Pa.
Treasurer: Mrs. Samuel E. Baird, 907 Publication Bldg., Pittsburgh 22, Pa.
Financial Secretary: Mrs. Wm. L. Neal, 446 Allison Ave., Washington, Pa.
Foreign Secretary: Mrs. Arthur B. McBride, 847 Thorn St., Sewickley, Pa.
Home Secretary: Mrs. Edgar B. Murdoch, 4 Wilmont Ave., Washington, Pa.
Negro Secretary: Mrs. H. Ray Shear, 206 Inglewood Drive, Pittsburgh 16, Pa.
Indian Secretary: Mrs. Arthur B. McBride, 847 Thorn St., Sewickley, Pa.
Parsonage Secretary: Mrs. William L. Neal, 446 Allison Ave., Washington, Pa.
Temperance and Reform Secretary: Mrs. Howard M. Bruce, Claysville, Pa.
Literature Secretary: Mrs. Walter H. Holt, 166 North Dithridge St., Pittsburgh 13, Pa.
Thank Offering Secretary: Mrs. O. H. Milligan, 805 Taylor Ave., Pittsburgh 2, Pa.
Prayer Group Secretary: Mrs. Raymond L. Edie, 1451 Dormont Ave., Pittsburgh 16, Pa.
Women's Secretary (including Statistics and Efficiency): Mrs. G. Virgil Hutchison, Imperial, Pa.
Young Women's Secretary: Miss Ida B. Little, 1503 Dormont, Ave., Pittsburgh 16, Pa.
Junior Secretary and Business Manager of Junior Magazine: Mrs. Charles W. Fulton, 455 Forest Ave., Pittsburgh 2, Pa.
Junior Magazine Editor: Mrs. J. M. Heagen, 249 West Pike St., Canonsburg, Pa.
Testamentary and Annuity Secretary: Mrs. Samuel E. Baird, 907 Publication Bldg., Pittsburgh 22, Pa.
Transportation Secretary: Miss Ida B. Little, 1503 Dormont Ave., Pittsburgh 16, Pa.
Executive Committee: Mrs. O. H. Milligan, Mrs. J. M. Heagen, Mrs. H. Ray Shear, Miss Edith L. McBane, Mrs. Samuel E. Baird.
Finance and Investment Committee: Mrs. Samuel E. Baird, Mrs. Arthur B. McBride, Mrs. Charles W. Fulton, Mrs. William Neal, Mrs. O. H. Milligan.
Editorial Committee: Mrs. Walter H. Holt, Mrs. J. M. Heagen, Miss Ida B. Little, Mrs. Charles W. Fulton, Mrs. H. Ray Shear.
Adress Committee: Miss Edith L. McBane, Mrs. Arthur B. McBride, Mrs. G. Virgil Hutchison.
Rooms Committee: Mrs. Samuel E. Baird, Mrs. Arthur B. McBride.
Junior Committee: Mrs. Charles W. Fulton, Mrs. J. M. Heagen, Miss Ida B. Little, Mrs. G. Virgil Hutchison, Mrs. Raymond L. Edie, Mrs.
Isaiah 41:6 Fund Committee: Miss Ida B. Little, Mrs. Samuel E. Baird.
Attorney: Mr. Arthur B. McBride.
Auditors: Main and Company.

The Board meets in executive session on the first and third Tuesdays of every month except August

A Little Time Apart

Where?

How is the gold become dim!
How is the most fine gold changed!
—*Lam. 4:1.*

Where is the faith that once was ours—
The faith that kept us constant, true
To God through many days and hours?
But now strange doubts our lives undo.

Where is the love that sent us forth
In days gone by? Why lag our feet
When to east and west, to south and north
Are those whose lives have known defeat?

Where is the hope that once we knew—
Hope that saw God through every cloud?
Now only self looms in our view
Since we neglect the things we vowed.

Where have we lost all these, and when?
In crowded lives? In busy mart?
Where shall we find them once again?
Only with God in a place apart.

—*Elsie Webling Fulton.*

From Behind the Garden of Allah

A Nuer Woman, Nasir, The Anglo-Egyptian Sudan, Pounding Grain for Flour.

This woman has no threshing machine, no mill, no store, no stove, no oven. She sorts over the grain, pounds it into a meal, makes a porridge which is the staple of the family diet.

The Women's
Missionary Magazine
of the United Presbyterian Church

Volume LIX OCTOBER Number 2

Open Doors

The Cross Over Africa

By NEWELL S. BOOTH
(Reviewed with additional material by Mrs. E. D. McKune)

IN the first half of our Textbook Bishop Booth tells of things that *may come* or *have come* out of Africa. As we looked through the "Open Door" with him in previous studies we saw tensions arising from conditions within Africa which offer threats to the welfare of the world. We also saw Africa making material and spiritual contributions to enrich the world.

In the last three chapters he tells, not of what *comes out* of Africa, but of the things the Christian world *can and should put into* Africa, for her sake and for the good of all mankind everywhere. They are referred to as Areas of Responsibility, of Opportunity and of Sacrifice. In this Study we shall consider only the Area of Responsibility (Chapter IV) leaving the other two for the concluding Study next month.

Webster defines *responsibility*—"the state of being accountable, or answerable, as for a trust, debt, or obligation." Who, then, is responsible for the future of Africa? Are the controlling European governments? Are the Africans themselves? Are we? Doubtless all of these groups are responsible—and others! But, because we are Christians concerned with making Christ known to the whole world we should be thoughtful about the responsibility of the Church and her members, including Christians outside and inside Africa.

It is impossible to read for long about Africa and not come upon many delightful bits of concentrated wisdom in the form of proverbs. Africans might say to the white man, "Take not the fish from your neighbor's net, lest a bone stick in your throat." Or, reading on, we might discover in such proverbs as the following, the need for helping Africa because in an inter-related world peoples rise and fall together:

"One finger gashed, all the fingers are covered with blood."

"Adjoining houses always burn."

"The child of your neighbor is yours."

"The wind that stirs one leaf in the forest stirs all the leaves."

"If a dead tree falls it carries with it a live one."

As we read these Bulu proverbs "The river goes crooked because it goes alone," and "You walk alone. Where are your brothers?" do we not feel a deeper responsibility to help Africa for her own sake? Think of the speed with which Africans are

being shoved today through the door that leads from their primitive tribal life into the ways of this streamlined twentieth century. Africa has little chance to pause on the threshold between the Old and the New to work out solutions to problems and situations forced upon her.

P. H. J. Lerrigo has expressed for Christians a vital reason for feeling a responsibility toward all of Africa because one of her sons long ago helped Christ bear His cross of physical suffering.

My debt is deep to Africa,
For in the bloody way
Stout Simon stopped to lift the cross
That on Christ's shoulder lay.

Stout Simon was an African;
He bore the cross that day
But on the backs of Simon's kin
Still cross on cross they lay.

And suffering sons of Africa
Adown the bitter years
Have borne the cross of slavery,
Of servitude and tears.

Stout Simon bore my Saviour's cross
Along that bloody road,
God, let me help to bear the weight
Of Simon's brothers' load.

THE WHITE MAN'S GIFTS

As we look through the Open Door of Africa do we not see many gifts that America and the people from other "white men's lands" have put there? In exchange for the raw products in the form of palm oil, tin, copper, cacao, tungsten, bauxite, cotton, gold, diamonds, manganese, uranium, etc., which the white man has taken out of Africa does he not bring back many of them, transformed by the magic of science into useful articles which make every-day living richer for the African? Has the white man not taken soap, sewing machines, automobiles, clothes and food, and other things to Africa? The answer is "Yes, to some extent" but not in proportion to the amount taken out, nor to the labor expended by the African in securing the raw materials. Are not machines being taken to Africa to create industries within the continent itself? Again, the answer is in the affirmative, and with 40 per cent of the world's potential water power in Africa there is certain to be increasing industrialization in the future. We wonder whether Africans will reap their rightful share of the profits.

The white man has presented to Africa other gifts of greater significance than these material things. A new publication has just come from the Friendship Press entitled *"They Found the Church There"* by Henry P. Van Dusen. It is filled with true-story, eye-witness discoveries of Christian Missions by our Armed Forces, mostly in the "West-of-the-Date-Line Area" to which our mission study directed us last year. A short chapter entitled "Elsewhere" contains impressions of our Allied soldiers concerning mission work in Africa. A Major in the American Army is quoted: "The best cure I can think of for atheism would be a few days spent with the missionaries here—and incidentally the best example of church unity one could ask for is provided by the Protestant Church here. The Protestant denominations in this country simply call themselves 'The Church of Christ in Africa'. If more of our people at home could see this work first hand you would never again have difficulty in raising funds for foreign missions." We know that "this work" to which the Major refers includes the ministry of preaching, teaching, and healing by missionaries whose lives have been consecrated first to Christ, then as bearers of gifts to Africa. They are taking the greatest gift the white man has for Africa—CHRIST!

Bishop Booth considers three ways whereby the rest of the world can do much in making a start in accepting its responsibility for Africa, and in healing her "wounds of the soul".

1. *Fair Returns for Economic Values Received.*

"Africa has given much from the riches of her land and the labor of her people performed both at home and abroad. No impartial judge can believe that she has received a fair return for these economic services." A hasty mental review of the history of European countries taking Africa territory "while the taking was good" makes us realize how little the African received in compensation. Many times, nothing; other times, a few trinkets as explorers set up their homeland flags. Only recently Italy looked upon Ethiopia, found her to be a goodly land, and proceeded by conquest to take her.

Little of Africa is controlled by Africans. In the Union of South Africa one-fourth of the population (white) controls four-fifths of the land. On the whole, Africa's resources have not enriched her people. They are paid wages, but usually hardly enough for maintenance of living costs. In Chapter 6 of *This is Africa* by Mack we find a Native Family Budget, prepared for a family of five by the Johannesburg Joint Council of Europeans and Africans as being a minimum of $24.54 to $27.26 per month. But that same year, 1937, the chart shows that the prevailing wages paid by Johannesburg industries to native labor varied from $14.60 to $21.90 per month. How could this family of five make up the difference between income and necessary expenses? In many cases there was the unwholesome supposition that the worker would leave the members of his family behind on the land to subsist for themselves.

European powers governing in Africa differ in policies and gifts to their colonies. Some governments and companies give education for the children, health services, recreational facilities, accident compensation, rather adequate housing, controlled food rations, even pensions for long years of service. But, in general, though progress is being made, gifts of this type lag far behind the value of service rendered. Some governments, including the British and Belgian, seem anxious to drop the word "colony" and the meaning of dependence it implies, and have their policy known as "trusteeship" as they train them to be "mistresses in their own homes".

"So now we have peace in the world" said General McArthur at the historic signing of peace on the eve of V-J Day. This peace and freedom, bought at great sacrifice, will it guarantee a new day in Africa when the land will really belong to those whose home it is, and its resources be developed for their benefit? These two principles, according to our author, are fundamental "if the sense of international trusteeship to which every colonial power is giving at least lip service today is to be realized."

2. *Responsibility for Presenting a Whole Culture.*

African peoples have received only fragments of our culture. Far in the interior they may be wearing Western clothes, or as workers for Western commerce and industry see only the gilt-edged and coarser side of our culture, and know nothing of the finer things that are a part of Western civilization—literature, art education, science, and religion.

Any apt story comes to us out of the life of Dan Crawford, consecrated Scottish misisonary to Central Africa. Before he made a visit to the United States he had planned a list of things he would take back with him when he returned to Africa. But after seeing life here he evidently changed his mind for he took only one thing—a rifle to shoot game. Perchance he felt that the added material things of civilization were not what the African villages needed most. His life was spent in giving Africa the most precious cultural value of the West, a gift beyond computation in material values—Christ and His Church.

It is our responsibility to present our culture in its entirety lest a caricature of parts of Western civilization lead to misunderstandings.

3. *The Solution of the White Problem.*

If the race problem is essentially a white man's problem—if it is not a Negro question, nor a problem of color—then, naturally, the responsibility for its solution belongs to the white man. To substantiate these conclusions, Bishop Booth quotes a Swedish scientist, Gunnar Myrdal, in saying that the Negro problem is really a conflict in the mind of the white man. The Committee on Missionary Education of the United Church of Canada issued statements in *Into Action* leading to the conclusion that the white man is determined to segregate the African because he fears that in competition he will lose political, economic, and social prestige. It may be that the myth of racial inferiority is a cloak for some who would justify their treatment of the Negro as a slave.

"Eminent groups of scientists in all parts of the world have declared that there is not the slightest basis for talking about inferior or superior races." Most people believe these findings in *theory*, but *act* otherwise. We are apt to judge a people or race, which is different from that to which we belong, by the poorest specimen of that group, and to consider the good members exceptions. S. Franklin Mack believes that the African is a human being of untold potentiality, else he would not say in *This is Africa*, "There is hardly a type of responsible position in Africa today that is not being capably filled somewhere on the continent by an African." In *Look at Africa* we read, "Give the Negro a chance and he will prove that this pretense of innate white superiority is unfounded."

Mrs. Paul Robeson, wife of the singer and actor, Paul Robeson, and herself an anthropologist, is quoted as having written, after visiting the land of her Negro ancestors, "The racial problem in this country is not a black problem, but a white problem, created by the behavior and attitudes of white people toward the darker races. We Negroes insist that white Americans treat us as fellow-citizens. There are laws in this country to support this simple, Christian, human behavior. . . . . We Negroes did not start all this conversation and all this fighting about Freedom and Democracy. But now that the subject has come, all over the world, we are realistically considering it for ourselves, along with everyone else, and we mean to have it for ourselves, along with everyone else."

Whose responsibility, may we ask, will it be if the tensions between races grow bitter in the post-war world into which we have so hopefully entered?

The solution, according to Bishop Booth, depends upon developing "a national opinion, and perhaps ultimately international action, of the kind that will strengthen the groups that now exist among the citizens of every colonial Power-group vitally concerned about these problems and determined to see their solution." Colonial administrations should have an international organization expressing the best plans of the whole world.

THE WHITE MAN'S EVILS IN AFRICA

Chapter Four opens with an African Folk Tale about three brothers hunting far from home. From their camping site the two elder brothers went into the woods to hunt, while the younger brother was instructed to prepare the food. Alas, when they ate they found that because they had forgotten salt, the food tasted flat and savorless. They could not eat it.

The next morning the lad was instructed how to get salt from salt marsh grass. His all-day search proved fruitless. His food was again

without flavor. Then, suddenly, after returning from getting wood for the fire, he was amazed to find the food had a salty taste.

The older brothers were delighted and complimented him. But he confessed that he had found no salt. They were perplexed but told him to watch carefully the next day to see who came and added salt.

So the next day he hid and watched. A bird swooped down, dipped one wing feather into the pot and flew on. He tasted the food. It was salted.

Excitedly he told his brothers. They were determined to have that bird, so they would never need to carry salt with them. The next day they hid in the bushes, and as the bird swooped down they shot him.

They were triumphant. Gleefully they rushed to the pot. But dipping one wing feather into the pot did not make the food salty. They dipped in another feather, then the whole wing, then the whole bird. But the food was unsalted. To have the salt, they grieved, they should have kept the bird alive.

The white man's *evils* in Africa come from his desire to have the savor of Africa to improve the flavor of living everywhere without due regard to the effects of exploitation upon the people. It has nearly destroyed the life of the bird that made the savor possible.

The slavery of by-gone days and the modern slave methods toward African miners in gold and diamond mines, toward the jungle rubber gatherers, toward plantation workers, and the taking of land and power are some of the "bombs" released over Africa. They have wounded his soul as well as his body. "Fires are laid for conflagration when a whole continent is kept under the control of outsiders."

"There is not a wheel that turns in the forest but an African custom is broken on it." The passing of customs, taboos, and sanctions—if they are replaced by nothing good—leave vacant places into which rush the "worsts" of Western civilization. Liquor, and forms of vice and disease formerly unknown to the African are some of the white man's *evil* gifts.

Listen to this Allegory by J. E. K. Aggrey (*Aggrey of Africa* by Smith). He pleads that the supreme sacrifice we could make for his people would be to give up the *evil of race superiority.*

"There was a *Convention of the Rivers.* The Brahmaputra was there, the Ganges was there, the Thames, the Hudson, all the rivers were there. When the convention was over, their chairman asked them where they were going and what they were going to do. The Thames said, 'I am going to a place called London, where I will be known as the mistress of all the rivers of the world.' The Hudson said, 'On my banks are going to be great tall skyscrapers and I will be the wealthiest river in the world.' The Ganges said, 'Children will be thrown into my bosom and I will be the most sacred river in the world.' The Mississippi said, 'I will be the father of all the waters.' But there was another river that did not say a word.

" 'Who are you?'

" 'I am the Nile.'

" 'Where are you going and what are you going to do?'

"The Nile replied: 'A long time ago when they were making the world there was one place called Sahara as big as the United States, where no man could live, and no life grew. Then I said, 'I am going to roll down my waters from the mountains into the desert, and I am going to flow on into the Mediterranean Sea.' "

"All the other rivers laughed, 'Africa! Africa! Why, Nile, don't you go to some place worth while; why don't you stay at home where you belong?'

"But the Nile said, 'I will go,' and the Nile went.

"God Almighty sitting upon his throne saw what the Nile had done and said, 'I am going to make the Nile the most beautiful, the most holy river in the world.' And so when the old religions were tottering, and the new religion was growing up, he brought it Moses, who was rocked in the cradle of the self-sacrificing Nile, and when Moses was gone and all the prophets, and another higher one was needed to teach us of God, Jesus was born, and even this Jesus himself might not have done the work he did were it not for one thing: 'Go, take the child and his mother to Egypt, by the side of the self-sacrificing Nile, so that it can be said, out of Egypt have I called my son.'

"Then, you remember, when Jesus was going to be crucified nobody was able to bear his cross but Simon, who was born by the banks of the self-sacrificing Nile.

"So, my friends, don't look down on Africa. Come to help us. Many are fussing about the blood of Jesus now. I don't fuss about it. It stands for sacrifice. If only the white race could make the supreme sacrifice, not of blood, but of what we generally call race-superiority, if you could give that up and become brothers with us!"

THE GROWING CHURCH IN AFRICA

The first entrance of Christ into Africa was when He was a baby, physically carried there by Joseph and Mary. New Testament records tell of the Ethiopian eunuch and of some activities of the Church in North Africa.

J. T. Mueller in *Great Missionaries to Africa* makes the almost unbelievable sweeping statement that Africa was once the outstanding Christian country of the world. Bishops and theologians of North Africa stood firm in the faith, giving us many truths we consider sacred today. Augustine, Tertullian, Clement of Alexandria, Origen, Athanasius, Cyril, and Cyprian are but a few of the leaders of the flourishing churches there. Christian martyrs were not missing either. The story of Perpetua, young woman of Carthage, who would not renounce Christ, even though it meant death in the amphitheatre, comes out of the third century. The supposed population of about eighty million people in North Africa in the fifth century were practically all nominal Christians.

Why did Christianity, so firmly rooted, disappear? In the seventh century it fell before Mohammedanism, and the Crescent has replaced the Cross, even unto this day.

Darkness settled upon the continent of Africa—the darkness of Islam in the North, and of paganism which had never known the Light in the South. A thousand years passed.

"Christianity made its first determined attempts to enter Africa below the Sahara at the beginning of the nineteenth century. Some of the great missionary pioneers, Moffat, Livingstone, and their colleagues—worked north from the Cape; others began on the east coast. Nowhere else in the world has a missionary "bridgehead" been established at greater cost than on the west coast. In the eighteen years preceding 1830 the Church Missionary Society of London sent 79 missionaries to Liberia; 45 died during their first year. The average length of service for the whole period and group was two and a half years. The American Presbyterian Mission sent 75 to the same country of whom 31 died and many others were invalided home. Later work begun farther down on the west coast fared better, and eventually medical science was table to rob the climate and the African diseases of much of their killing power." (*This is Africa*, Chap. 10)

We have "service flags" for those who responded to the call of our

FRANCOIS COILLARD
Barotse Zambesi Mission 1857-1904
FRED S. ARNOT
Garenganze Mission 1881-1914
ROBERT LAWS
Scotch Livingstonia Mission
DAVID LIVINGSTONE
L.M.S. Miss & Explorer 1840-1873
Bishop JAMES HANNINGTON
C.M.S. Uganda Mission
IONEER CHRISTIAN MISSIONARIES IN AF

country in the recent World War. Dr. Mary Floyd Cushman in her autobiography, *Missionary Doctor,* tells of the beautiful custom of the Foreign Missions Conference at Northfield, Massachusetts, of unfurling a Christian Service Flag and pinning stars on it for outgoing missionaries. As the missionary sits on the platform, a star pinner announces, "This star represents ....., going to ..... for ..... service." Dr. Cushman, aged fifty-three when she entered the door of Africa as a medical missionary, gave twenty years of service in Angola, Portuguese East Africa. In commenting upon the rehearsal for the placing of her star at Northfield, she tells that her little ten-year old star pinner offered this prayer, "Oh God, bless Dr. Cushman and help her to save all the sick babies in Africa for Christ's sake. Amen." This simple prayer came to Dr. Cushman many times in the years following as she too prayed, "Dear Lord, here is one of those sick babies. Oh answer little Frances' prayer and help me save it."

So, why not imagine an immense "Missionary Service Flag" covered with stars—gold for the pioneers who have gone on to "shine as stars forever and ever" and blue for those living and serving today? It is hardly possible to view with understanding and appreciation the *Growing Church in Africa Today* apart from the rich background heritage left by those who planted it and nourished it.

Perhaps our first gold star will bear the name of *Robert Moffat,* courageous youth from Scotland and England who pled with the Dutch Boers to cease considering the Africans as "dogs unfit for the gospel". He with his devoted Mary were worthy forerunners of the great explorer and missionary, *David Livingstone,* and many others. Note that the United Presbyterian Church had its birth about the time Livingstone was making Africa known to the world.

Other gold stars could surely be placed for the missionaries to whose lives J. T. Mueller gives a chapter each in his *Great Missionaries to Africa.* They are known and loved by the entire Christian world: *Johann Ludwig Krapf,* German, translator and explorer and opener of East Africa to Protestant mission work; *Francois Coillard,* French Protestant planting Christianity so that it took deep root in South Africa; *John Mackenzie,* great missionary statesman who won the African Khama who later became one of the finest African chiefs in mission history; *James Stewart,* founder of Livingstonia Mission; *George Grenfell,* apostle to the Congo; *Robert Laws,* ever "fighting, working, watching, waiting, praying" at Livingstonia; *Alexander Mackay,* pioneer in Uganda; *Mary Slessor,* for thirty-nine years giving of her fearless energy until it was said of her, "To heathen Africa she gave a new conception of womanhood, and to the world at large an imperishable example of Christian devotion; *Graham Wilmot Brooke,* pleading for workers to the Sudan; and *Dan Crawford,* the "Gatherer of the People" in Central Africa, whose book "Thinking Black" is still a challenge.

Many others might be added. In the *Eagle Books,* suggested for our Reading Course, we have biographies of David Jones, Thomas Comber, James Hannington, and our own Robert Hockman. Fred Bridgman and Jean Kenyon Mackenzie merit stars. . . .

More than seven thousand Protestant missionaries were serving in Africa in 1938. Our "Service Flag" should have stars for them. We think of Dr. Albert Schweitzer in his hospital at Lambarene, of the Kellersbergers, recently in the Congo, now serving the world-wide mission to Lepers, of Dr. Catherine Mabie of the Congo. How thrilling to hear her tell recently of how she had to learn to love the Africans before she

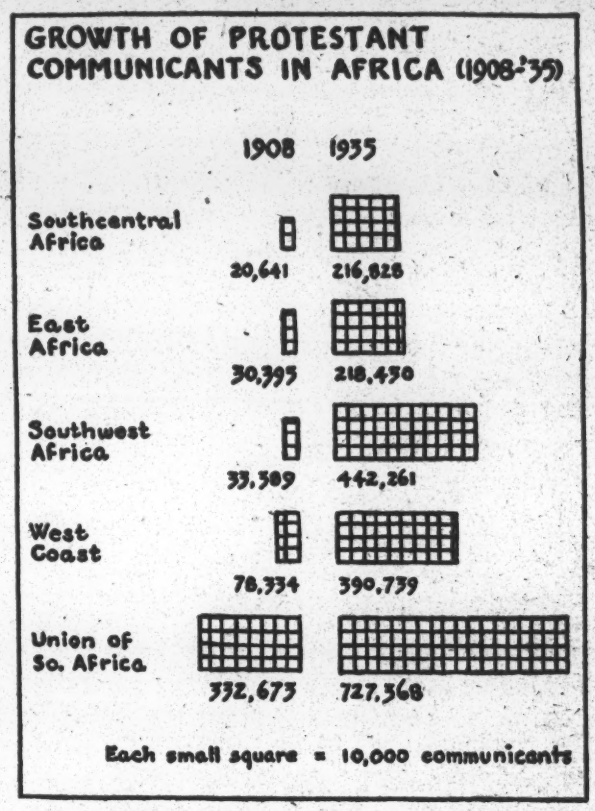
could serve them. As a young missionary going to Africa she revolted at the African boys, scrambling up the sides of the steamer like black ants, at the first port of call at Sierra Leone. "It struck me squarely between the eyes that I must really care for them in order to live among them and serve them and be to them what Jesus was to the people among whom He lived. I knew I must turn homeward otherwise. But when I sat at the communion table with four other missionaries and five hundred black people, decently clothed and rejoicing in a religion which cast out fear of evil spirits and death, I realized I cared enough to stay." Dr. Mabie's face shines as she tells of her love for them now, after having served in the Congo since 1898 under the Baptist Foreign Board.

There will be stars for pioneer heroes and heroines of our own denomination who made the supreme sacrifice serving in the South Sudan and Ethiopia. Stars, too, for those serving today. We think of the McLaughlins and the Giffens, the Guthries and Tidricks, Oylers, Lambies, Smiths, Henrys . . . and many others who have gone out under our Board of Foreign Missions and our Women's General Missionary Society.

The Church in Africa is growing today. The Chart in the September Magazine, p. 5 gives statistics of growth which Bishop Booth lists on p. 16 of Textbook. "In some parts of the continent thirty to fifty per cent of the population are already in the following of Christ."

On the back cover page of *Discussion and Program Suggestions* by Sherman is this Chart showing the Growth of Protestant Communicants in Africa (1908-'35).

X



Another good chart is found in Chap 10 of *This is Africa*, listing growth since 1911 in number of missionaries, national workers, communicant church members, students, and Medical work. Communicant Christians in Africa south of the Sahara, including Catholic and Protestant are listed as over 6,500,000. "In the cities and heavily populated regions there are strong congregations. At one time, before it was sub-divided, the church at Elat in the Cameroun, was the largest Presbyterian church in the world, with as many as eight thousand attending its Sunday morning service."

Africans are increasingly taking the place of missionaries in the highest places of responsibility in the medical, educational and church work.

Program Suggestions

By MRS. E. D. McKUNE

Present this program as a "Round Table Discussion" with at least three persons assisting the Leader. Each assistant may have one of the topics, *The White Man's Gifts, The White Man's Evils, The Growing Church.* To add the African touch, why not call the meeting AN AFRICAN PALAVER, instead of Round Table. Program participants may sit on floor, if they wish.

The Leader, as "Chief" calls attention to the "African-Door Poster" (If you made one as suggested in *Sept. Magazine.* If not call attention to the symbolism of "Door"). The doors should be closed at first, with perhaps any large picture of Christ beside it, while all sing "Behold I Stand at the Door and Knock" (Bible Songs Hymnal, 220).

As Leader opens the door, revealing the silhouette map of Africa inside, she gives an Introduction to the general topic, "The Area of Responsibility", quoting "My Debt is Deep to Africa". Throughout the rest of the program she announces the speakers or "Palaverers" and binds all together as a "Chief" might do at a palaver.

First "Palaverer"—"White Man's Gifts to Africa". (Give Highlights from Text, pp. 79-92). As each of the 3 subtopics are given, she may place a small flannel-backed white cross on the silhouette African Map, with that gift written on cross.

Second "Palaverer"—"The White Man's Evils in Africa". (Text 75-78). Tell folk tale. Have *evils* written on drab-colored crosses and place on map as each is mentioned. May tell Aggrey's Allegory.

Third "Palaverer"—"The Growing Church in Africa". Use charts enlarged to show growth. Place small silhouette churches cut from white paper, or small Christian flags over all the *evils* on the map, from the previous topic, thus representing that effective work by the growing church can blot out the evils. On a large Missionary Service flag which has previously been made from paper or cloth, place blue and gold service stars as you tell of missionaries represented thus. Use as few or as many as you wish.

The Leader may wish to have the third speaker tell a few facts about each missionary, letting audience ("rest of tribe") guess who, as the star is placed.

All "Members of the Tribe" may join in the Palaver in:

1. Songs—perhaps some African Christian Songs.
2. Roll Call—Answer with name of missionary you have seen or known from Africa.
3. Discussion of such questions as—
   a. Do you believe the race problem is essentially a white problem? Why or why not?
   b. What do you think of this appeal of our Sudan Mission to the Foreign Board to "investigate the possibility of appointing Negroes to work in the South Sudan . . ." (See p. 473 of *Minutes of* 1945 *General Assembly of U. P. Church*)
   c. Will the world at peace and the democratic pronouncements resulting from fighting a war for freedom make any difference in Africa? (If *Program Suggestions* by Sherman is available, note on p. 7 the quotation concerning the Churches and a Just and Durable Peace, from the Cleveland Conference, p. 1945).
   d. What are our Missions doing in the South Sudan and Ethiopia? (Consult Abstract of the Report of the Board of Foreign Missions in 1945 Minutes of our General Assembly, and

(Continued on Page 82)

The West In The North Sudan, Its Evil And Its Good

By RIED F. SHIELDS, D.D., Khartoum, The Anglo-Egyptian Sudan

BETWEEN the Arab middle east and the world that we think of as Africa, lies a great stretch of country, inside the African continent, indeed, peopled by the black race, with customs and superstitious practices that have come out of the jungle, but speaking the Arabic language, with a veneer of near-eastern culture and the Mohammedan religion superimposed upon them. This is the northern half of the Anglo-Egyptian Sudan—which in common parlance we call the Northern Sudan. It is physically unattractive. It is economically poor. It is culturally neglected and retarded. But it is not insignificant. More than three million people live here and their number is growing. It is strategically placed between Europe and Africa proper, with an economic and political importance far beyond its own size. And it has also a tremendous religious importance in its challenge to the Christian Church.

This country was once entirely Christian—nominally so at least. That early Christian civilization lost to the Arabs and the church was entirely liquidated. In our modern times western civilization is retaking the country. This is one of the main avenues of its approach to the black tribes of the interior. The type of civilization which develops in the North Sudan will have an enormous influence on the civilization of those tribes—and you may be certain that they are going to change rapidly. Will the Christian Church allow it to be Christless?

VICES OF EAST AND WEST

The white man's influence is here. It is not always good. Neither shall we say that the west is responsible for all the evils which exist among the more advanced elements of the population. The immoralities were already present before the white man came. Greed, avarice, lust, drink are in the smallest village far remote from direct contact with any westerner. But without doubt western influence has exaggerated them. It has increased the opportunities to make money, has made the possession of money more secure and its influence more potent with the resultant class distinctions and unsocial attitudes more apparent and meaningful.

This western demoralizing influence is perhaps most pronounced in the matter of drink. Alcohol is no stranger to Sudanese Moslems. Beer is a very common, almost universal beverage and stronger drinks are also made. Intoxication is not uncommon. But the West, to its shame, has introduced whiskey and gin and other strong liquors and has made their consumption a kind of mark of civilization. For what the rich and powerful white man does, the Sudanese boy will inevitably copy and he will not exercise any restraint.

SPIRITUAL INDIFFERENCE

But there are more subtle evils which stem directly from contact with the West and which are a challenge to the Church. One of them is a kind of spiritual indifference. It is not atheism nor agnosticism. But modern education is incompatible with old religious beliefs and a young man who studies science and history will not be satisfied with the Koran and the Traditions. He may even be, for political reasons, a very noisy protagonist of the religion of his fathers and he may hold tenaciously to some of its social customs which pander to his own physical desires and

enhance his position in society. But he has definitely lost his faith in God (if it could ever be called *faith*) and recognizes no spiritual values in life. In his striving for advancement, he is striving for *things*. How can it be otherwise for a boy who comes out of a little mud hut into the new world opened up to him by a foreign school (for the school is entirely foreign in its conception and attitude however Sudanese its staff may be racially). Here is a world where life is made beautiful and attractive and apparently easy by the possession and manipulation and development of material things. And in the movie he clearly sees that the mark of success is unlimited leisure in a chromium plated house with a private swimming pool and bar.

In this respect, the white man's secular education has clearly given the Sudanese a stone instead of bread.

DISILLUSIONMENT

When I say that the war has brought disillusionment to the Sudanese it is not a contradiction of the above. For this extends beyond the educated to the illiterate population as a whole. Of what value is civilization which produces this madness of war? Why strive for the development of machines (though they be nothing short of magic) if their purpose is destruction? How can the scientific and cultural achievements of any country be desirable if its rulers and its people seek the enslavement of weaker peoples?

The reply of the educated Sudanese to these questions is not the repudiation of the rather materialistic philosophy or outlook which the West has already given. It is in a new birth of extreme nationalism. "The Sudan for the Sudanese." This is the cry. A good nephew of our Uncle Sam cannot take exception to that aim of selfgovernment. It is what we all want the people to have. But we want it to come about only when a government by the Sudanese can insure a quiet, peaceful, orderly, progressive regime; when the people will all have genuine freedom and justice. That is not possible now. The nationalistic movement of the present is not thinking in terms of better health, better education, better standards of living and greater independence of the masses. It is animated by jealousy of the salaries of foreign officials and the incomes of the directors of foreign business firms. It is fed on the resentment of the necessary presence of the foreigners to do what the natives have not been able to do for themselves. It fosters an intolerance of minorities and anything non-Sudanese. It looks toward the liquidation of anything which might divide the people—including Christianity. It has no conception of the international brotherhood. Its weapon is a revival of Moslem fanaticism.

A GOOD GOVERNMENT

However, the picture is not all dark. The contact of the North Sudan with the white west has brought it much present and potential good.

We have a very good government, as all but the most unreasonable nationalist will admit. It put an end to the raids of Arab slave dealers on the defenseless villages, stopped the slave trade and freed the slaves. It brought peace and order to a country constantly torn by tribal wars and fighting. It set up courts which guaranteed a hearing and secured justice for all men regardless of economic or social status. It established lines of communication and of transportation. It gave access to markets and encouraged agriculture and trade. With a system of dams and canals it made possible the development of a large cotton-growing area. It has made great strides in the way of better housing. And in all of these things it has safeguarded the property rights of the Sudanese people against any economic exploitation by the richer and cleverer foreigner. The government, whatever

cries of imperialism may be raised, is a wonderfully good gift of the west to the Sudan.

MODERN MEDICINE

One of its functions is the establishment of hospitals, clinics and dispensaries throughout the country where people can receive the medical care free. They are still entirely inadequate to care for the large population and they must contend with the suspicion that primitive, superstitious people have for modern medicine. Trust in magic dies hard. Nevertheless these medical units are doing a great job. A part of it is a campaign to prevent sickness, to fight mosquitoes and other insects and parasites which carry fevers and disease, and to teach a more sanitary manner of living. This medical work is carried on for the most part by Sudanese men who have been educated in the government college of medicine. The technical advancement of these men has so far outstripped their character growth that the treatment of the sick is pretty soulless at best—which is not the most effective approach to an illiterate, primitive, superstitious people. That is unfortunate but still western knowledge and skill and training have worked wonders for the relief and prevention of physical suffering in the North Sudan.

AN EDUCATIONAL SYSTEM

Another important function of government has been the establishment of a system of education which includes schools from kindergarten to college standing, with training schools for artisans, teachers, judges, agriculturists, surveyors and engineers, doctors, etc. They are, all things considered, good schools. The day of universal education is still in the future and there is a continual process of elimination of the duller students as they progress step by step so that a very small percentage of boys are well educated. These suffer the disadvantages of a modern education of which I have always spoken. But if any people are to be lifted out of their ignorance and superstition, their dire poverty and primitive wretchedness, modern schools and a general educational program are absolutely essential.

Education for girls has not advanced very far. The government did not enter this field until comparatively late and while commendable progress has been made it is a very slow process in a land where religion and custom consider women unable and unworthy to be educated. This opinion is giving way somewhat in the towns and will do so more and more. The improvement of the social status of woman is a very definite gift which the white man has brought to the Sudan for native religion and custom work wholly toward her degradation.

RELIGIOUS FREEDOM

The greatest good which our western government has brought to the Sudan is religious freedom. Until 1898 this country was closed to Christian teaching, to any Christian penetration and under Dervish rule Christians resident here were forced to adopt Islam or to be killed. Now a man may adopt any religion he likes so far as government regulation goes (he is not, of course, free from the interference of his people). Christian congregations are established, build their churches and carry on their worship without fear of molestation. Colporteurs move about the country without hindrance, distributing the Bible in the Arabic language. Evangelists are permitted to preach freely—though as a safeguard against possible disturbance of the peace which might result where a Christian preached to a wholly Moslem population he is restricted to a building or an enclosure whose owner has given consent. Personal work is entirely unrestricted. Our young women Bible teachers, Americans and nationals, are unable to

comply with all the requests which come from women to have lessons in their homes. These women are taught to read and write, but from the beginning they are given definite lessons in the Bible and the way of salvation through Jesus Christ so that the work is definitely evangelistic.

Christian mission schools for both sexes are welcomed and in reality if not always technically, are permitted to teach the Bible to all pupils. Their aim is known to be the training of young men and women in Christian faith and character to take their places in the public and home life of the country. Among the gifts of this order which the Christian west has given to the North Sudan are the Boys' Home and the School in Omdurman, the Girls' Boarding School in Khartoum North and the Giffen Rural Welfare Center at Gereif.

THE GOSPEL—THE GREATEST NEED

This program is in part the answer to the questions which are posed by the evils resulting to the Sudan from western influence—*in part* because it is so tiny and feeble an effort in face of the great area and population. The influences of the west are evil just so far as they are unchristian. In the case of immoralities, the position and requirements are very plain. I nthe more difficult matter of wrong attitudes and unhappy reactions, the fault has not been with education as such but in the wrong emphasis that education has placed upon values. Authorities have thought to educate the head and hand and to leave the heart untouched. It cannot work out successfully. The British principal of the largest secondary school has told us upon leaving that position that he now feels it impossible to truly educate the Sudanese people so long as they cling to the old religion. Doctors, however clever, cannot deal with their patients in gentleness and sympathy if gentleness and sympathy (not indigenous qualities in the Sudan) are not taught them. Foreign business men, not unnaturally, are primarily concerned with making profits and only a Christian conscience will prevent such a man from taking advantage of the less sophisticated native. Better comfort in living conditions are a legitimate goal but not when material possessions are made the end of life rather than aids to a fuller usefulness. And the only people who are worthy to exercise political authority are they who seek it only for the benefit which they can thus secure for the entire population. The North Sudan needs not to be conformed to the western world, but to be transformed by a new mind and heart.

The political situation in the entire Arabic speaking world is likely to change more or less in the next few years. Whatever the change, the West will still exert a great influence in the Sudan. The Sudanese must look to the west for help and leadership. Shall the Church fail them when selfish interests and worldly groups are alert? There is a great background of good prepared. We are free to work and teach and preach (or at least we are so far short of catching up with restrictions that it is virtual freedom). The people are more accessible than anywhere else in the Arab world. "Behold this is a day of good tidings, and we hold our peace."

Suggested Devotional Service

For Program Study on "Open Doors"

By MRS. DON P. MONTGOMERY

Devotional Theme for year beginning April 1945: Crossing Thresholds

November: The Threshold of Praise.

Quiet meditation during the playing of No. 288 B.S.H.

"Enter into his gates with thanksgiving,
And into his courts with praise;
Be thankful unto him and bless his name,
For the Lord is good".
(Ps. 100:4, 5)

Nothing glorifies God more than a life that is filled with praise. As the Thanksgiving season approaches the "garment of praise" is the only suitable garment in which a child of God should be clad.

"O that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!"
(Ps. 107:8)

Sing or have sung first verse of number 180 B.S.H.

May we pray for the gift and spirit of praise! (In unison)

"O praise the Lord, all ye nations:
Praise him, all ye people.
For his merciful kindness is great toward us;
And the truth of the Lord endureth forever.
Praise ye the Lord."
(Ps. 117)

Responsively:

Leader: For life and health and daily bread—

Response: We praise Thee, heavenly Father.

Leader: For harvests bountiful and national prosperity—

Response: We praise Thee, heavenly Father.

Leader: For the cessation of wars and the ushering in of peace—

Response: We praise Thee, heavenly Father.

Leader: That we may have kind hearts and tender sympathy toward all unfortunate people—

Response: We pray Thee, heavenly Father.

Leader: That we may have that mind in us, which was in our Lord Jesus, of love and charity for all men—

Response: We pray Thee, heavenly Father.

Leader:

It is the duty of every Christian to cross the threshold of Praise. "Praise the Lord," cried the Psalmist. "While I live will I praise Him: I will sing praises unto my God while I have my being." In our prayer life, in our songs of worship and in the whole tone of our lives, let us make praise the keynote. There are times in the life of each one of us when in weakness, grief and despair we sit with Elijah under the juniper tree and when with Martin Luther we cry out "The world's an evil fellow; let's hope God will soon end him", but like these brave souls let us not remain in a mood of despair. Let us begin to count our blessings and soon a "new song will be in our mouth, even praise unto our God." When a friend in trouble told Charles Lamb that the world seemed "drained of all its sweets", he replied, "Are there not roses and violets still on the earth; and are not the sun and the moon still in the heavens?" Yes, the

darkest night has stars in it and the Christian is one who fixes his eyes not on the darkness of the night but on the stars that shine, and especially do we fix our eyes on that one bright and morning star that forever shines so brightly—Jesus Christ.

Second verse of No. 180.

We must cross the threshold of praise, for it is our *duty to God.* In the long ago when one of the ten healed lepers returned to give thanks, Jesus said, "Where are the nine?" Just where were those nine? Where are the nine today? If after all that God has done for us through Christ Jesus our Lord, in delivering our eyes from tears, our feet from falling, our souls from death, we are short on gratitude and praise; there is something very definitely wrong.

"Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude."

We must cross the threshold of praise, for it is a *duty to our own souls.* Praise and service are great healers. When life goes sour the best remedy to sweeten life is to praise God and serve one's fellow men. Dr. James S. Stewart has said, "Praise brings the wounded soul back to life's firing line again."

We must cross the threshold of praise, for it is *a duty to others.* Christian praise has this property about it—it is contagious. God does not intend that we as Christians add to the darkness of this world but that we help dispel the darkness by our praise of Him who is the light of life. Even in a world of confusion, hate, race prejudice, and poverty we can do much to set the whole world to singing if we will fulfil our duty to God, ourselves, and our brother man by joining with the Psalmist in saying "While I live will I praise Him. Praise ye the Lord." Closing verse of No. 180.

Closing Prayer:

Our Father, we Thy children come to Thee, bringing our sacrifice of praise and thanksgiving. Thy love is the light of our life and Thy grace the strength of our hearts. Save us from forgetting Thee, Thy gifts to us and Thy claims upon us.

PROGRAM SUGGESTIONS

(Continued from Page 76)

pages 667-671 of the July-August issue of the *Women's Missionary Magazine*).

SUPPLEMENTARY HELPS AND MATERIALS

1. For Topic III—*The Eagle Series Books.* The book, *"Great Missionaries to Africa"* by J. T. Mueller, Zondervan Pub. House, Grand Rapids, Mich. $1. Also consult encyclopaedias, books of biography, etc.
2. *"They Found the Church There"* by Van Dusen. 75c. Order through Literature Dept.
3. *Discussion and Program Suggestions for Adult Groups on Africa* by Sherman, 25c Lit. Dept.
4. Picture Map of Africa (new) 50c. Lit. Dept.
5. The play, *Africa Gives Thanks* is a Lutheran publication, likely obtainable through our Lit. Dept. 10c or 3 copies for 25c. Good symbolic pageant for Thank Offering meeting. 11 characters. Easy to produce.

A Shilluk Teacher At Doleib Hill

By K. GLEN FLEMING. On Furlough from Doleib Hill

YES, he *is* a teacher, though this smiling warrior scarcely suggests the conventional idea of that profession. In fairness it must be said that he does not look quite like this when he is teaching his classes, for then he would wear a long piece of white muslin tied over his left shoulder and draped gracefully over his body. In this picture he is dressed up for a social dance, and with his glistening black body and brigtly-colored beads and ornaments, he presents quite a handsome appearance, especially since he is taller and more stalwart than most of his tall fellow-tribesmen. Do our native Christians take part in the dances of their people? Yes, for the social dances, mourning dances, and other dances are a part of the core of being; they are the music and the drama and the sport and the entertainment of a people who have no other means of self-expression.

Kwal—A Teacher in the Boys' School, Doleib Hill

Around his forehead Kwal wears a beaded band similar to the beaded-work done by the American Indians. The row of scars over his eye-brows, which form the fleshy beads which are the tribal mark of his people are made to stand out even more clearly with a liberal coating of chalk. In his ears are silver rings. Around his neck are various beads as well as a necklace made of the coarse hairs from a giraffe's tail. On his arms are bracelets of brass and a beaded arm-band of large beads. About his waist a bright strip of cloth is wound several times. His dancing skin is black calf-skin, and is made colorful by several rows of colored beads. On his right leg is wrapped a long string of small bells, made by a native blacksmith, to add to the rhythm of the dance. Around his ankles are fastened strips of the new shoots from the Doleib Palm tree.

Kwal is the youngest of the teachers in the Boys' School at Doleib Hill. His educational qualifications are not very impressive. He attended our five-year Elementary Vernacular school (now a six-year course) and has had no other education except what the missionary could give in out-of-school-hours classes for the teachers. Sometimes these periods of instruction were conducted in the missionary's home in the evening. Always they had to be worked into an already over-crowded day. As a result Kwal is not as well trained for his important job as he should be.

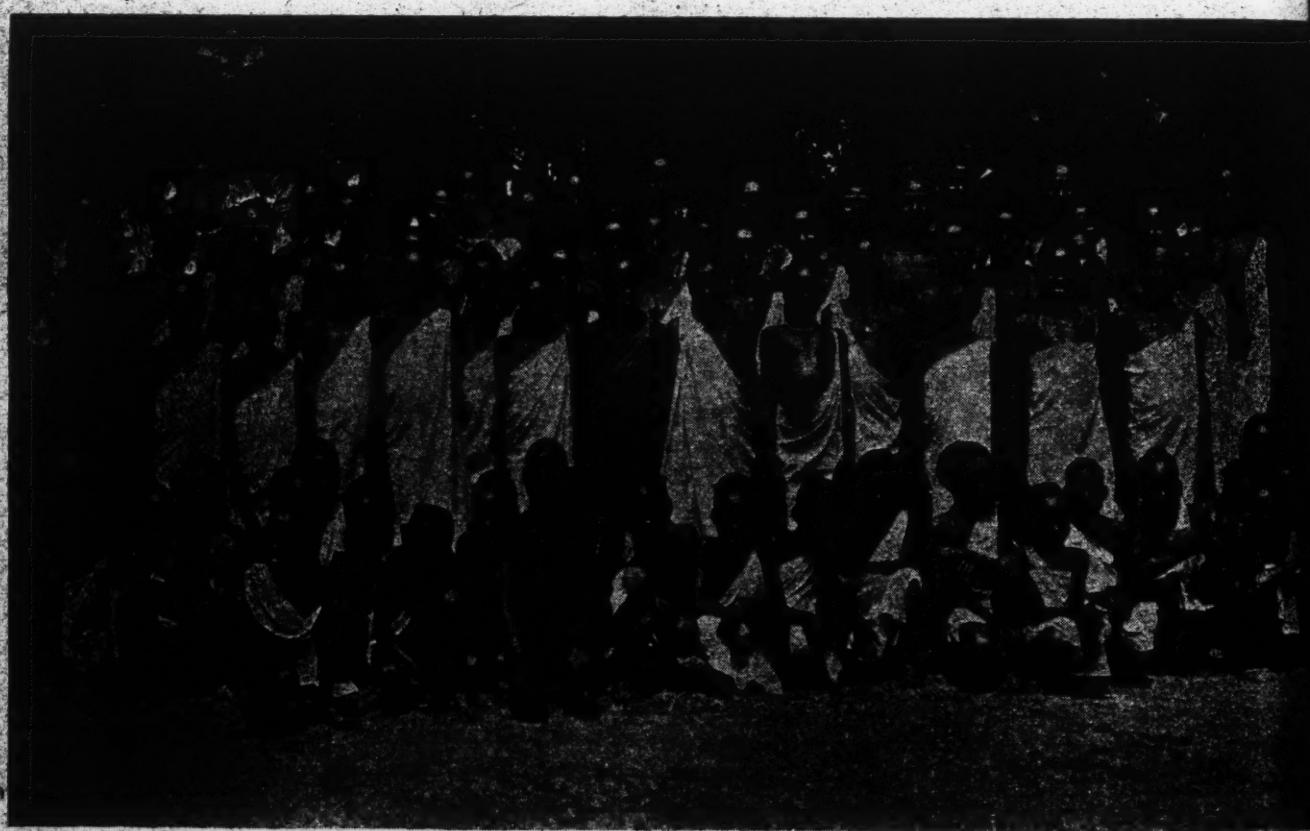
* The terms "Shilluk" and "Shulla" are used inter-changeably. Shilluk is the classical word used by foreigners in printing and by the government, "Shulla" is what the people call themselves. Perhaps they know their own name!

His work is most important, for the Boys' School at Doleib Hill has produced our fine Christian leadership and many of our most steadfast Christians among the Shilluk people. Few boys are graduated from the school without having been baptized as Christians, of having had their "heads anointed with the water of God." Religious instruction is an important part of their school program, and during the five or six years we have them "under our wing" we have a real opportunity to implant the teachings of Jesus in their minds and win the allegiance of their hearts to Him. The boys are most responsive to this teaching; there is no restraint put upon us in the teaching of the Gospel, and there is little discouragement or opposition by their families to their hearing "The Words of God" or becoming Christians. Since they are able to read the Scriptures, they are less likely to lapse back into paganism than those who have not this advantage.

In this important work we have looked to our Christian teachers for help, not only to teach the rudiments of education and prepare the boys for leadership, but also to bring them the Word of Life and demonstrate the Christian way of life in their teaching and in their dealings with their fellow-tribesmen in their own villages. They are not as well qualified in any of these respects as we should like to see them, but, considering their opportunities, they have done well and have been largely used for the advance of Christ's Kingdom.

For many years the missionaries in the South Sudan have hoped for a training school, where such young men as Kwawl might be better trained for Christian leadership. However, funds have been short, and missionary personnel has not been really adequate to do more than maintain existing work. Now the hopes and dreams of many years are about to be realized. A leadership training school for the South Sudan will be opened in 1946. Plans have

(Continued on Page 94)



From Behind the Garden of Allah—Sh
Shilluk School Boys, American Mission, Doleib Hill

Those Little Black Babies

By MISS ELSIE E. GROVE, Doleib Hill, The Anglo-Egyptian Sudan

SITTING at my breakfast table I watch a string of little girls, one behind the other, sheep fashion, passing on their way to the dispensary. Each little girl, with her hip hunched out to make a resting place or seat for the baby she is carrying, has her little body all twisted out of shape in order to encircle the little one astride her hip with both arms. As she walks the child slips down and down, then there is a jerk and a heave and the little form is back in its place astride her hip now hunched out, if possible, a little further. So the procession goes on, accompanied by toddlers, little brothers and sisters, some independent enough to walk alone, while others are hanging on to the clothes of the little girl making an extra burden.

There are sore eyes with flies swarming around going from sore eyes to bright clean ones. There are colds with running noses and coughing. Yes, there are running infected sores open to the flies. The procession passes out of view, not so the picture indelibly stamped on our consciousness.

This picture soon becomes a part of a larger one for our little group mingles with other groups stringing in from other villages in two's or three's or in groups and all collect into a crowd waiting their turn for treatment. As they sit huddled together the flies go from one to the other having a buzzing, sumptuous good time.

It is a depressing picture on which to begin one's day. We've tried so long to get them to keep the flies out of their eyes, all to no purpose. They laugh at you while they think: "What strange people these foreigners are! Who's afraid of a little fly? It never killed any one; it's the lions and hyenas we have to fear, not the innocent little fly."

My heart aches for the little babies, the little toddlers and the little girls who are little old women long before their time in this land.

Unless one can lift her eyes from this sad picture to Him who is able and in compassion on these little ones as He did in days of old, and keep them on Him and His promises, the day is all too often begun in a spirit of depression and defeat, and so ends as well.

A great part of these babies are being brought in to have their eyes treated, often just to be washed out with a little boric solution. So the little girl must tote her or him all the long way in from the village then all the way out again:—a burden, I, a big strong woman, would not want to carry one-twentieth of the distance. If only I could go into every home and teach every mother to make and keep in a clean container her own boric solution, and then wash out her baby's eyes herself how much better it would be both for the babe and for her little girl.

Another picture:—My house boy came in one morning and addressed me as follows:—"My baby's eyes are sore and swollen shut this morning, she cannot open them, they are very bad."

"Have you taken her to the dispensary?"

"I told them to take her when the eyes first became sore but they said they were too busy."

"So she has had no treatments."

"Yes, they took her yesterday but they are worse today, what shall I do?"

"You should do what I have been telling you to do for a long time,—make a basket out of the reeds along the river as I have shown you and keep your baby in that with a mosquito net thrown over it to keep out both flies and mosquitoes and your

child would not get sore eyes." And there was stamped on my consciousness a little black babe crying in pain and agony, stabbing little fists in those burning eyes trying to rid herself of the pain.

Yet another picture:—It is another morning, and again my house boy comes in with a tale of woe. His little baby had been stung twice by a scorpion during the night before they could rescue it. It had been put to sleep on the floor as is their custom. As the babe moved in its sleep it had disturbed a scorpion which protested as only it could. In a short time the poison was all through the little body. It would have betn the same had it been a snake.

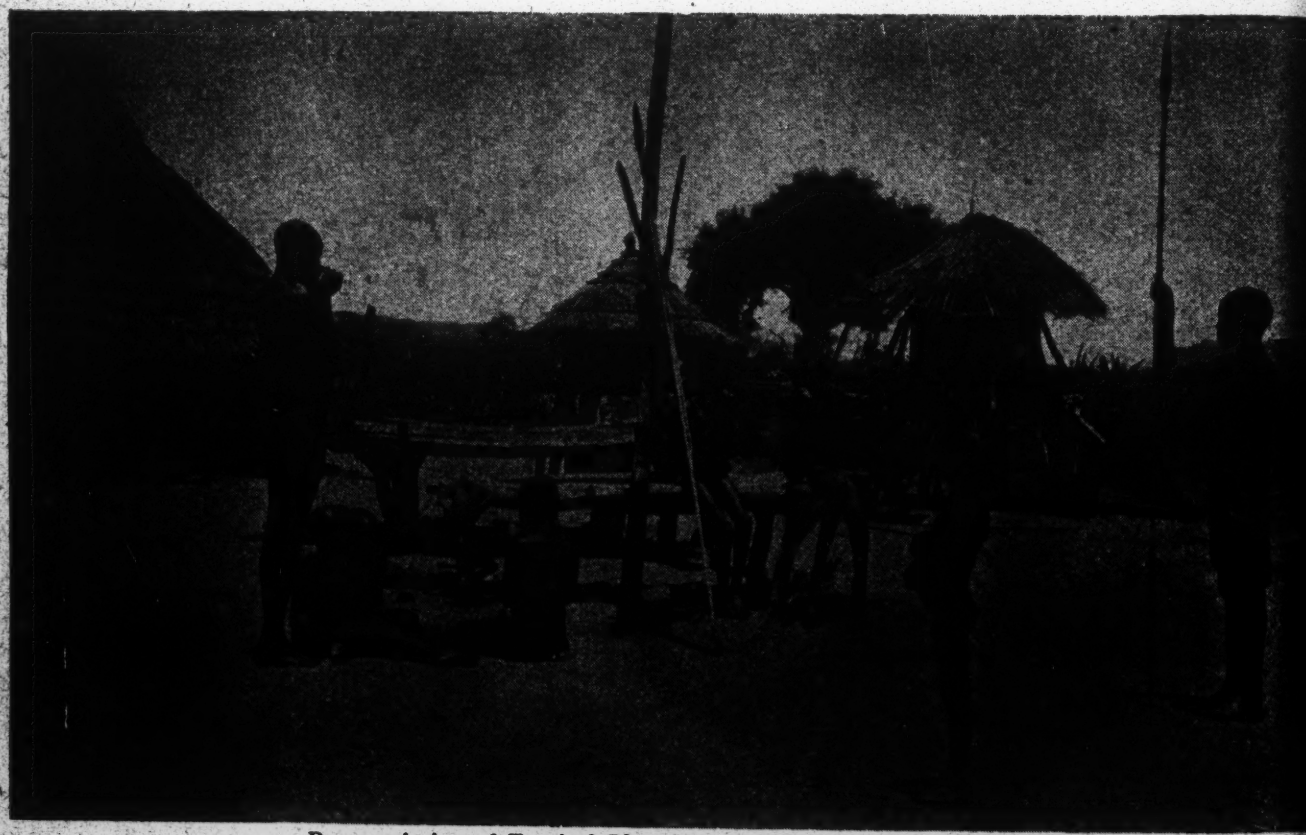
"Can't you do something for my baby?" pleaded the boy. What could I do, it was too late to save it from suffering.

"If you won't do what I have told you to do, what can I do? If you won't make a basket, raise it from the floor away from scorpions, snakes and such like, put your baby in it and cover with netting so that no scorpion can fall on it from the roof, what can you expect?"

"But my mother would never allow the baby to stay in such a basket, you know she would take it up at its first cry. Perhaps as long as I, the father, were there I could make her leave it alone but just as soon as I am gone she does as she pleases. We could never keep the baby in the basket, she would think it cruel to let it cry there."

I am afraid it will be a long time before I can "think black," I'm much more likely to "see red." Cruel to leave a baby alone in a basket safe from harm! I have seen grown persons scream with pain from the sting of a scorpion. I have seen them walk the floor in agony, moaning and groaning, so the picture of that little babe writhing in pain and agony is deeply etched on my consciousness.

May I present one more picture? A little baby is brought in by father



By permission of Tropical Photo Stores, Khartoum From Behind the Garden of Allah—Sk

A Sudanese Family at Home

and mother. When the filthy rags were finally removed from the child taking all of the skin from right arm, hip and leg, the sight of the raw, red burning flesh thus exposed wrung our hearts. The story,—The evening meal was being prepared, the father and lord of the house would soon be home demanding his food. Fire had been kindled on the ground in the court yard, as is customary in this land and the little girl who cared for the baby had been sent to the river for water. The baby was left to play on the ground with the mother watching it as she worked. The food prepared for cooking, she went into the house for the earthen cooking pot. She delayed a moment to get something else; screams brought her running to find her child had rolled into the fire.

These are commonplace pictures in a land where snakes, scorpions, flies and mosquitoes abound, and where everybody sleeps on the floor or ground and where it is customary to make your fire either on floor or ground. It is a hard life for little babies and little wonder that half of them or more give up the struggle before they are one year old.

We hope it may not be too long ere we can sketch for you pictures entirely different in character,—pictures of beautiful black babies, happy and healthy and full of life and vigor.

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven," said He who loved little children and took them in His arms and blessed them. We pray and work for His richest blessing for our little black children and ask your prayers for them.

By permission of Tropical Photo Stores, Khartoum From Behind the Garden of Allah

Shilluk Young Men Showing Headdress and other Ornaments

Shulla Girls

By RUTH MESSER FLEMING

Nyabaki, a Shulla belle. Dressed for a social dance with her forehead ringed with colored chalk. She is an especially attractive girl.

Little Girl, who has just drawn water from the river. She is carrying it in a gasoline can, which replaces the native pottery when one can be obtained.

Among the many open doors which invite and challenge one in the Southern Sudan is the door which leads to work among the young girls and women of the Shulla tribe. A visitor to Shulla-land some years ago said that nothing in all that desolate, barren land, nothing in the life of the people made her sadder than the sight of the young girls growing up without any of the joys our young girls know—without any of the fullness of life we expect for our young women. It is true that in that part of the Sudan work among girls and women is of comparatively recent origin; that it has not been emphasized as has work among men; and that it is the women who are stubborn and hard to reach—who are fanatical in their observance of rites and whose lives are darkened by superstitions. And much of the good that has been done in work among girls is undone by the older women in the village—sometimes the mother or grandmother, often the mother-in-law when a girl marries. We know that until the women are reached to such an extent that they will at least not hinder the men, the life of the tribe as a whole cannot be much changed. And we know, too, that only by bringing to Shulla girls a saving knowledge of Christ can we hope to bring joy into joyless lives, and fullness to barren lives.

As we become re-acquainted with American girls, we find ourselves comparing them to Shulla girls. It is surprising that there are many resemblances. The typical American girl is slender. So is the typical Shulla girl. Momentarily, the resemblance ceases there, for she is shapeless where an American girl is shapely, but in her own way she

In Darkness

is graceful and carries herself proudly.

As we carry on our faces the indefinable mark of an American, which is recognizable anyhere in the world, so the Shulla girl bears on her face the tangible tribal marks of her tribe. These are a row of beads across her forehead from temple to temple, beads of flesh formed by pricking the skin with something sharp until scar tissue is formed. These are ornaments as well as a badge of tribal affiliation. And they make good decorations when they are painted with colored chalk or bluing for dances. That is another strong resemblance between the American and Shulla girl. She likes to paint her face. And, while she doesn't put up her hair in pin curls, she sometimes works at it until the top of her head is a mass of little strings of hair. These she dyes a dull red with an unsanitary mixture widely used among the Shullas.

She resembles American girls in another way. She talks a lot—and talks about some of the same things: About boys; about the fun she had at the last dance and when and where the next dance is to be; about clothes and jewelry. She can't brag about her engagement ring because she doesn't get one; but she does brag about the number of cows that were paid for her—which is more than an American girl can brag about! She giggles, too, about things that wouldn't seem funny to anyone else. She likes to dance and can keep it up for hours. She likes jewelry and will work a week or more to buy a few beads to ornament her drab clothes or to make ear-rings to wear to the next dance.

While a Shulla girl has infinitely more freedom than a girl in a Mo-

Nyathow, now wife of Maye Maryero Wad Jevadho. Dressed for a social dance in a calf-skin, her tribal marks are whitened with chalk.

Boy and girl at a social dance. Girl is wearing a white calf-skin. Dancers are in columns of couples and at a signal from leader, raise arms above heads from time to time.

hammadan country, her position in society does not approach that occupied by an American girl. A girl-child is not unwelcome in Shulla-land; sometimes we think that fathers prefer girl babies, because a son must be helped to buy a wife while a daughter means cattle coming in when she marries. A little girl isn't very old when her household tasks begin. She cares for the younger children as a matter of course. Her body is soon twisted from the burden of a fat baby carried on her hip wherever she goes. She helps prepare the grain; she carries water from the river; she cooks the food while her mother works in the field; she sweeps the house and keeps the little yard clean; she has little time for play and knows little about play as we know it. She associates with boys in the village but there is no happy companionship between boys and girls of the sort we take for granted here in America.

That a Shulla girl can be taught in school has been proved; what potentialities she has mentally have yet to be shown. One thing still to be overcome is the firm conviction of the men that a girl cannot learn merely because she is a girl. It is the result of years of being treated as cattle, of doing the heavy work and carrying the heavy burdens. A girl is not expected to use her mind and therefore she does not.

There is no resemblance at all between an American girl and a Shulla girl when we consider their spiritual lives as they now are. What the possibilities may be is something for the future to disclose. As a new Christian she faces a harder time than any American girl—and it is possible that for that very reason the quality of her Christianity will be finer. She realizes the value of Christianity as we in America cannot because she sees the difference when she lives in areas where Christ is not known. One of our baptized girls married into a village some 50 miles away from the Mission. When she returned for a visit we asked her how she liked the "new country" and she said, "not at all—my heart was sick there." When we asked why, she told us that there were "no people who had on their heads the water of God"—in other words, baptized Christians.

There is nothing in an American girl's life that even remotely resembles tthe hopelessness of a Shulla girl without Christ. Nurtured in an atmosphere of fear and superstition, afraid to see the darkness come because the spirits that dwell in trees and rivers, animals and the forces of natuure are more active then, the release that comes to her with a knowledge of the true God and His loving Son is something we cannot experience. The need of a loving God revealed through His Son Jesus Christ, is a great need; and the joy and deliverance from fears that she finds in Him is just as great as the need she has of Him.

A Shulla girl of marriageable age is not a joyless creature by any means. Her blooming comes a little later than an American girl's, but for the brief period between her hard childhood and her harder womanhood she is a lovely thing to look at, full of laughter and the joy of living. The transformation that comes when she reaches adolescence is almost unbelievable. It is only exceeded by the sad transformation that comes so soon after her marriage, when her body and spirit alike seem to be broken with the cares of child-bearing, the hard work in the fields, the knowledge that her brief span of joy is over and there is nothing much left worth living for. She is like a wild flower which blooms briefly in great beauty, but which dies when picked or transplanted.

When a Shulla girl marries, she begins to change. The buoyancy

(Continued on Page 99)

And So Mun And Nyanchoke Will Be Man and Wife

By A. MAC ROY, Nasir, The Anglo-Egyptian Sudan

"EVERYONE loves a lover", so they tell me. And I guess there is something fascinating about two people so madly in love with each other they are not selfish or self-conscious. At least everyone is always interested in a wedding. And even if mere man tells of it perhaps the description of this wedding in Nuerland will be of interest to you. Mrs. Roy is not here to tell you what she might have seen or to write from the woman's viewpoint. I have missed many things you would like to ask about, and which she might have told about, if she had been here to see the wedding. But then she is not here.

I will try to tell you what I saw at the "wedding dance" of Mun and Nyanchoke. Of course I did not understand what went on. I know very little Nuer. I did not bother to learn the words. I saw and heard explained or translated, so I'm telling just what I saw.

THE WELCOME

The local four hundred or less were present, and especially the immediate relatives. They started to gather at the bride's home about one o'clock in the afternoon. The poor mother of the bride danced herself to what must have been a state of prostration greeting the guests as they came in. Dr. Paul J. Smith and I were greeted with a dance a little before one. Then the aunts came trilling and dancing and singing spasmodically as they came. They were greeted with dancing, and they returned to the greetings in the same fashion, dancing in a circle formed by the huts and the fence that made up the family group of buildings. Then as if that were not enough, and perhaps to make the effect seem greater some would retire and make another entrance. For a while different ones of them danced or sang, what I suspect had to do with the charms of the bride. Still other groups came in and were greeted in the same fashion. Some of the younger cousins put on a better show, although I must say that the older women did very well. One had a protruding scar on the back of her head. She had been badly mauled by a leopard, when she was a girl. One or two of the oldest carried on in the finest of spirits, although most of them gave room for others in that hot sun before long. At any rate, everyone seemed to do what was expected and impressions were being made. I'm sure Emily Post would have been quite satisfied with everything.

THE COSTUMES

And such finery as the people wore! I did not see silk or velvet or jewels or gold,—just such things as could be had, such as "good old" muslin and some cotton prints that were once good looking; or were they? You couldn't always tell. I cannot say what the bride wore. (Now isn't that just like a man!) I don't remember which was the bride and actually she was not much in evidence, although she must have been present for they are usually present at such do's. Actually she was never pointed out to me. But the mother of the bride wore an old red-stripped "sack suit",—you know what I mean, without lines. This was covered by a piece of muslin draped over the shoulder, and the muslin wasn't too clean. In fact most of the things worn had not been sent to the laundry or dry-cleaners

recently, what with the war and all. The rest of those present had various costumes and ornaments. And such "dolling-up" and primping as was done. It was not at all necessary to have done it all before one came. I know our "party line" telephone had not been so busy with questions beforehand. Now they made up for lost time. Plumes of black hair fanning out like a fountain were tied in the middle of the top of the head. Bells were tied around the hips and jangled, when they danced in the rhythm of a high-toned cricket. The garments were loosened by the vigorous dancing and took constant readjustment.

THE "LOBOLA"

And what were the men doing all this time? With the exception of the few who were dancing with the women and greeting newcomers, they were gathering in the barn. One of the few men who danced was the uncle of the bride, so he had a position of special honor and responsibility. One or two men watched until it was time to begin in earnest at the barn. Nor did they gather to discuss the crops or hogs or to hold a Farm Bureau meeting. They were going to discuss what might be called the "lobola", or the number of cattle that sealed the marriage contract. You see, when a couple is married here, his folks give her folks a certain number of cattle to seal the agreement. To call it "a bridal price" is hardly fair. Actually the cattle are a guarantee of the contract with variations on the instalment plan in case of children and with adjustments in case of separation all allowed for. It is too complicated a thing to go into or to understand for that matter. You see, actually the marriage has been decided upon. The paying of more or less cattle is not likely to prevent marriage or to bring it about. And then various families are not bidding against each other to get a certain likely young girl to marry a son. Representatives of the two families concerned are present, which may mean a group of some twenty or more on each side. Of course, before this pressure may have been brought on the parties to make an advantageous match, and here the men are gathered to arrange the settlement.

Dr. Smith and I moved over to the barn about two o'clock. Some one brought folding steamer chairs for us. They had found them in a near-by house. His had cloth in it. Mine had a skin. . . . When we were settled things had already begun. The barn was a large circular structure some eight yards across, with a high, peaked, thatch roof, but with the walls extending up only about four feet high. There were many supports made of poles to keep the roof from sagging. These supports had been rubbed smooth by the cattle, which had been tied there at night. The wall had been constructed of light sticks stuck upright in the soil, and the chinks were more or less filled up with mud. Fortunately enough light entered so we could see, and fortunately it was not airtight. The men had been smoking some tobacco and a lot of charcoal with perhaps some other weeds mixed in.

The men unlike the women were not fussy about finery. Some of them did not have anything on. A few had cloths. There were a very few who had spotted cat skins around their waists. A few of the men had an entire covering of powdered ash that made their appearance quite out of the ordinary. Some especially of the younger men had bleached their hair to a rather "dirty yellow". By this application they could take the kink out and the hair was either worn in pompador effect or in the reverse with the hair combed straight out over the face. A few had cut the hair, or should I say shaved it way up on the top of the head, and they looked much like what I imagine the Indians did. In fact the scene may have been similar in some respects to an Indian pow-wow. Here the men

were smoking and discussing a matter very seriously. After all it paid to hide one's thoughts and knowledge of the facts.

"THE MEETING WILL NOW COME TO ORDER"

Such talking as went on! There was no chairman as far as I could see either self-appointed or otherwise. It is true the discussion seemed to center around certain parties close to the door, but no one said who should have or should be denied the floor. While the spokesmen talked others were talking too, so that one could not always hear the main speakers. And yet I think they knew what was going on, even though the "lawyers for the defense and the prosecution" did not raise their voices to counteract the competition. All seemed to follow developments with keen interest. All was not solemnity. Once in a while some one would break in with a song, which I suppose had to do with the charms or virtues of the bride or the groom. Sometimes the song would call for an outburst of hilarity. It certainly seemed to relieve tension. Before very long two large gourds full of what looked like muddy water or reddish-brown soup was brought in. This too kept people from getting too serious. Time and time again these big gourds were refilled with the warm beer, for that is the way they like it. All drank freely after some had been poured out on the ground both in the barn and in a fine stream, that left a muddy line out the door. I noticed that a representative of the groom's people performed this act.

Anyway in about an hour and a half the sun was low enough in the sky for the session to take up outside the barn. But now the younger folks, who had been dancing over at the nearby house, were becoming numerous enough to set up the drums. A few of the young men were arriving. But still the discussion continued. At last a good stopping point was reached. A basket was brought. It was round and flat. On it were placed pieces of charcoal about the size of a walnut. This was sent by the bride's party to the groom's people, and different ones took different pieces,—I suppose to signify that they accepted the responsibility of paying the cattle that the pieces represented. At this point a representative for each party took fragments of soil and threw some toward the barn door and others away from it. They also seemed to be calling upon the gods to witness the transaction. But things were not over yet. They were going to discuss matters that evening and next morning. And what was the decision? In the end some twenty-three head of cattle exchanged hands.

What all was involved I do not know. The girl was a twin and might not have children. The man came from a rather wealthy settlement of Anuaks living in Nuer country, and since he was marrying a Nuer they may have made it harder for his people. I am told that usually they discuss particular cattle that are wanted by the bride's people,—their color, the shape of their horns, and even their names are mentioned. You see it pays to know another man's cattle as well as your own.

"FOR BETTER OR WORSE"

Since they had reached a good point for our departure Dr. Smith and I left to watch the dance for a while and then to go home. The dance is a whole story in itself, and I am not attempting to describe it here. Let us then leave the couple in peace and hope that they will have peace. Please do not think that I am sarcastic about the ways of the people. I love them. I've come to serve them and to bear witness to Christ, Who can save and bless them in their work and in their homes. At times I did find it difficult to keep a straight face. But some of the fun was actually because of a marked resemblance to like social affairs anywhere in this world of ours.

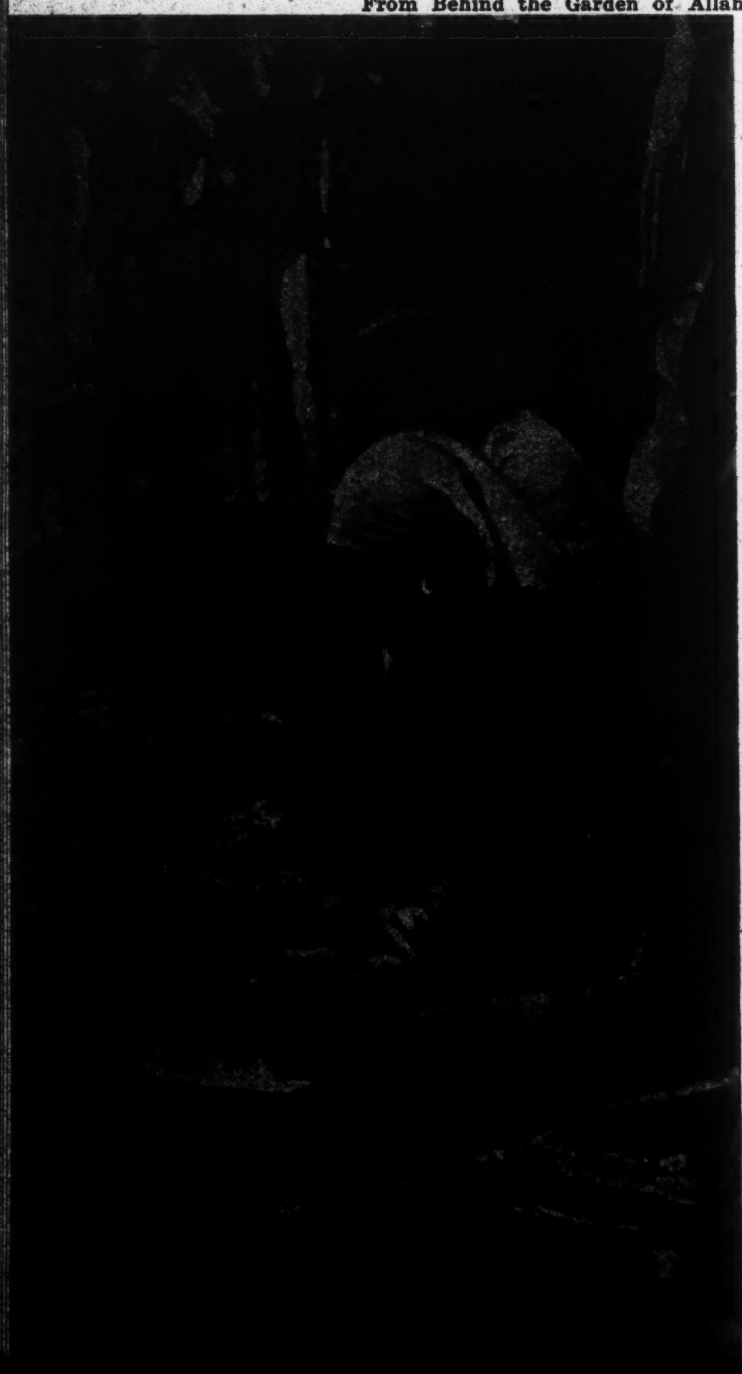
A SHILLUK TEACHER AT DOLEIB HILL

(Continued from Page 84)

been made and a site has been chosen. Every indication points toward a most successful school and one that will have a great influence on the evangelization of the tribes which are the responsibility of the United Presbyterian Church in the South Sudan. It will be a school serving all the stations in that area; we shall have Shilluk and Nuer and Annuak and Dinka boys coming together as Christians to be trained to serve their people. The school will be unpretentious at the start, and perhaps always. It will be able to grow along lines indicated by future needs.

More will be heard about this project during the coming year, especially since it has been chosen by the National Council of The Young Peoples Christian Union as their Special Object for the coming year (Sept. 1, 1945-Aug. 31, 1946). We are grateful that this needy agency for training Christian leadership is to have their support and interest and enthusiasm, and we covet the prayers of all our church for boys like Kwawl and for this undertaking.

The Nuer Tribal Initiation . . . Cutting the Tribal Marks
From Behind the Garden of Allah



THE "GARING"

Today I saw one boy undergoing the "garing," though normally there are several boys in a group. This boy was ready, lying down on his back, with the back of his head resting in a pile of wood ash, that had been put in a small pit in the ground. The man, who performed the initiation here and several other places that day, was kneeling by the boy's head on his right side. Deliberately and unhurriedly he put ashes on the boy's forehead, and then he drew his knife from the center of the forehead to a point above the right ear in six parallel lines. He cut to the bone, and the boy never moved or cried out. Then the process was repeated from the left side. Well, actually it did not take long, but it seemed long to me. The spectators were all much impressed by the courage of the boy, the girls especially so. I was so impressed I had to kneel to permit the blood free circulation in my head. One of the men later asked me if I had been praying, and I could not tell a lie. . . .

Why do they do it? They are classified as men instead of boys. The scars go with them through life, of course, and they are marked men. The privileges of manhood are granted to them. They can join in the dance. They no longer have to work as boys, but can enter into the activities of men.

A. Mac Roy

Good News from Far Countries

Egypt

MRS. W. J. SKELLIE, Editor, Luxor, Egypt

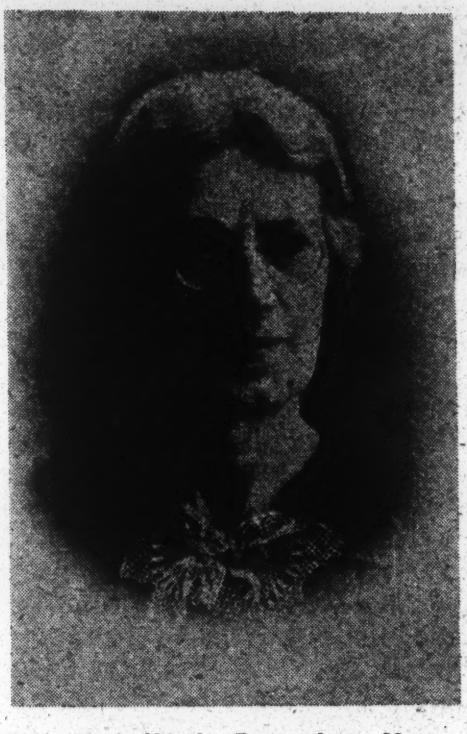
BITTERSWEET

By MISS MARY L. THOMPSON, LL.D.
Assiut, Egypt

A boat sailed up the Nile in February 1865. When it reached Assiut a little party of missionaries landed. A very few days later they opened two schools, one for boys and one for girls. In the eighty years which have passed since that time what influences have gone out through the community from those two schools!

Twenty-six years later a daughter of the early missionaries returned to her childhood town and became principal of the girls' school. Her memory still glows in the hearts of the pupils who were in the school under her. Before she left the P.M.I. to make a home of her own, she brought out to the school a young friend as a short-term teacher. Two years as a teacher increased her desire to remain in Egypt permanently and after a brief furlough Miss Ruth Work returned to Egypt and Assiut where her influence has widened and deepened as the years have passed. Everywhere one goes now in Egypt former P.M.I. girls inquire about Miss Ruth and recall incidents which show what her life has meant to all who have come in contact with it.

When the old girls learned that Miss Ruth Work was retiring and leaving Egypt for good, with one accord they all wanted to do something to show their love for her. The Alumnae party this year was planned as a farewell to Miss Ruth and a large group came to join in the occasion. Those who could not come sent greetings and the hearts of all of were touched at the expressions of love and gratitude that were poured out in remembrance of the forty-three years of untiring service that had been given to the girls and women of this land. Words could not express our feelings of sympathy for Miss Ruth as she faced leaving all the true friends whom she has made during her life here.



Miss Ruth Work, Forty-three Years a Missionary in Egypt

Mrs. Nasif Gindy, the wife of the pastor of the First Church in Assiut, and Mrs. Azr Bey Gubran, one of Assiut's most public spirited women, spoke for the Alumnae in appreciation of Miss Ruth and offered her their loving wishes for the future. The gift that the old girls gave to her on this occasion was a lovely gold pin of Egyptian design. Just before Miss Ruth left Assiut Mrs. Gubran brought to her a still further proof of the love of her old pupils, a wonderful purse of gold.

Those of us who have worked with Miss Ruth as well as the former students of the P.M.I. will have many memories of her enthusiastic and untiring service. Her interests were

wide. She did much to develop the singing not only in the school but in the church. The training of teachers was a project that had her continued interest. She was alive to every plan which would help to produce better teachers and to keep them alert to their work after they had become teachers. The home side of a girl's training was not neglected in her thinking and she was eagerly seeking for new ways to make that work more effective. Her enthusiasm encouraged the development of nurse's training.

In the latter years of her stay in the school Miss Ruth has supervised the life in the dormitory. When packing was being done and we would come out of Miss Ruth's room, there was always a little line of children waiting at the door to consult her about some problem. She was ever ready to hear their stories and to sympathize and guide. She planned little parties for them to help make the days less burdensome. Although the boarders were all supposed to have said their farewells earlier, when the carriage came to take Miss Ruth to the train at eleven o'clock at night the dormitory windows were full of heads as she drove away, and voices called their last goodbyes.

The sadness of our farewells is mingled with the joy that comes through association with a life that has given such devoted service. Miss Ruth retires from activity in Egypt and carries away with her the satisfaction of having the love of hundreds whose education she has helped to shape, whose ideals she has raised, and whose love for Christ she has been the means of strengthening.

EXTRACT OF A SPEECH *made at the* Alumnae Party at the P.M.I. on May 21, 1945 by Mrs. Nasif Gindy. Mrs. Nasif is a graduate of the P.M.I.. She studied nursing at our hospital for a while and later taught in the P.M.I. Since her marriage she has devoted herself to the duties of her home and to helping her husband who is pastor of the First Church in Assiut.

"It is really very hard for me to stand up on such an occasion to say a word of farewell to our dearly beloved Miss Ruth.

"Miss Ruth has spent amongst us about forty-three years. She came in 1902. She gave to the P.M.I. the prime, rather the cream of her life.

"I can mention in the short time given me three characteristics that marked her noble life amongst us. What impressed us most was her deep motherly love. Her shining face and beaming eyes impressed us all. She is not a mother in the literal sense but she is the blessed mother of many of us here. How she cared for every one of us and thought earnestly about us, visited us and encouraged us in our homes! And I am sure that she still prays for us. She opened her heart to us and no wonder if her girls now open their hearts to her. Surely love begets love. Miss Ruth has faith and hope, but the greatest of all is her sacrificial Christian love.

"Another trait we notice in Miss Ruth is her earnest devotion to duty and God. She gave hersely thoroughly to her work as principal of the P.M.I. for many years. She is known for her effectual prayers and deep Christian life. Her Bible hints were striking. Whenever she got up to speak in chapel they were scattered like good seeds in our hearts and they bore much fruit.

"Last but not least is her influence. Who is not impressed by her personality, cheerful face and dynamic life! She leaves blessed memories in every heart. She has inspired many young women to lead a better life at school, in the home and in the church. She guided many souls to the Saviour through her Christian example and powerful witness.

"The other day I read a poem that describes the secret of her abundant life.

" 'This light that strikes her eyeball is not light
This air that smites her forehead is not air, but vision.' "

"MY SISTER"

By MISS HAZEL ANDERSON,
on extended furlough, Hutchison, Kans.

Recent letters from Egypt have brought the sad news of the homegoing of Mrs. Gindy Bey Wissa, known as Sitt Rifqa to her many friends.

The news has brought sadness for I feel a sense of deep personal loss. However, as I think of her, I remember nothing but the joy which filled her life and which radiated from her to the lives of all whom she touched. When I was a short term teacher in Assiut where she lived, I learned to love her although I knew only a little Arabic. Her smile and genial good humor made her the main attraction of any group. Wherever we went, we looked for her and were disappointed if she was not present.

She was quite short and since I am tall, when she stood beside me my arm rested easily on her shoulders. No matter where or when she saw me she stretched out her arms and cried, "My sister." Then with that never-to-be-forgotten twinkle in her eye, she always added, "My *big* sister." She had the rare ability to make everyone feel that she was his own special friend and I think she really felt that way about people.

The last time I saw her was during my last winter in Egypt. I was a patient in Assiut Hospital for a few days and one evening, to my great delight, Sitt Rifqa came to visit me. I knew more Arabic by that time and I shall always remember our conversation that night with great pleasure and gratitude. I had received word during the winter while living in Luxor of the death of my mother in America, and Sitt Rifqa had come to the hospital to express her love and sympathy. She could not have known how much I appreciated her kindly thought and gracious action.

My sister has gone but she continues to live on not only in the hearts of her many friends but also in the lives of her children.

Assiut will not be the same without my sister but perhaps we who knew her can help to spread a bit of the happiness and joy which she lavished on us so generously. I shall expect when I reach the Heavenly Land to have Sitt Rifqa run to meet me crying, "My sister." I am sure that the old twinkle will be in her eyes too as she laughingly adds, "My *big* sister."

In a personal letter Dr. Mary L. Thompson writes: "This past week our Assiut community has lost a radiant Christian woman. Mrs. Gindy Bey Weesa, whom we all called Sitt Rifqa, died a week ago. Just a week before she had appeared at our Commencement beaming a friendly greeting upon all. She was a bit late in arriving and the Governor of the Province and other prominent men rose to help her find a place. A chair was found for her next to the Governor.

"At her funeral one week later he was present and his presence showed how her happy spirit had made friends for her among every social group.

Her family honored her memory by attending church two days after the funeral. Alfred Bey Wissa, her oldest son and Mrs. Habeeb Bey Dos, her only daughter being in their usual places in the choir."

Another writes of this particular incident. "It is what one would have expected of these devoted Christian friends and how it would have pleased their mother."

"The King of love my Shepherd is
Whose goodness faileth never
I nothing lack if I am His
And He is mine forever."

"And so through all the length of days
Thy goodness faileth never
Good Shepherd may I sing Thy praise
Within Thy house forever."

India

MRS. JOSEPH ALTER, Editor, Sialkot, India

"THE GOOD HAND OF OUR GOD"

By MRS. A. D. PATERSON, Mansehra, India

The position of Mansehra is fifteen miles North of Abbotabad, Hagara District. Here we, Mr. and Mrs. Paterson have lived and worked since 1922.

During the last war the small mission with which we had worked for some ten years closed down. We alone returned to Abbottabad to continue the work; there was no other Mission in the station. Finally, we requested the American United Presbyterian Mission to take over the work in Abbottabad. This was done and it was kindly suggested to us that we should also work with the Mission. This seemed to us the Lord's good guidance as we knew not where to go and yet felt we had been called to work in Hazara District. We accepted gladly asking to be allowed to move out to Mansehra and break up fresh ground; we had already done quite a bit of pioneering around in the district.

At our own request we were received as "Evangelist" and "Bible Woman" and were told that we could push on to Mansehra if we could find our own quarters for living. There were difficulties of course and it was about six months before we found a place to settle in, but we did not leave Mansehra. A "dezi" built house standing in a good-sized garden and suited in many ways for the work, was hired.

The little town was against our settling here; the whole district was against our settling. The people did not want Khan missionaries. The story is too long to tell, but through the "Good Hand of our God upon us," one by one difficulties were removed, we were wonderfully helped by the brother of the owner of the house and were actually able to buy the place and came into possession in 1925. The price having been made very reasonable and a little legacy from England, met the need.

As you will have understood the attitude of the people was anything but friendly, often hostile. We went alone to the villages; Mr. Paterson to the men and I to the women, seeking to gain their friendship and confidence; but we both know what it is to have a horde of children follow us out of the village throwing stones.

As I had had some medical training before coming out, I fitted out one room of the house as a dispensary for women and children giving two days a week to it; gradually I worked up a practice, and prejudice and opposition began to yield. I came thus into touch with villages in a circuit of thirty miles. I took a small fee and the dispensary has been self-supporting and has been carried on for sixteen years. Since January of this year the regular days have been stopped. A lady doctor is now in the Civil Hospital and my eyes are farther afield. I am constantly giving medicine to one or another and do not wish to entirely close, as the medical connection is very helpful.

Oghi in the Agror District lies twenty miles N. W. of us and five miles further on comes to Tribal Territory. The Government, by the over-ruling of God, granted my request for an unused watchman's quarters. A friend Hindu Bahn was a great help in this matter as well as the Executive Engineer.

Having come into possession, the Chaplain of Abbottabad kindly assisted in raising a little subscription from the public and so the cot-

tage was simply furnished and equipped with medicines. This work was commenced in 1939 winter time. I stay about eight days at a time and visit about nine months of the year. Oghi is a station for the "Border Police" so I am not likely to be stoned out of villages, but making known the Gospel is uphill work. My prayers and efforts are reaching further to yet another needy disitrict, twenty-seven miles north of Mansehra. A tiny house is being erected in a good position for the work, the owner of the land who is putting it up is not being just as faithful as one could wish and we are experiencing some trials, but I hope soon to be in possession, on a lease of eight years.

The chief work through these these years in Mansehra District and in the districts beyond, has been to present the Gospel to the people. While Mr. Paterson runs his Reading Room in the bazaar, I take my Bible and get among the women and men in the homes. The medical visit merges into a gospel talk and the gospel talk may close by advice to mothers concerning their babies. Very few doors are closed to me now. I have sought to serve Him and having often spent hours and nights nursing in their own homes under impossible conditions, I am recognized at the least, as a friend. Recently I heard a buyer ask a shopkeeper, "Who is that?" referring to me. "Just one of ourselves," answered the shopkeeper.

As the years have passed I am now recognized as an "Old One" and the restriction of dealing with people in the homes only, is removed. Selling gospel portions in bazaars, at bus stands and in "tea-shops" grand chances are given for short gospel talks; the selling has gone rather well these last two years.

The results of labor are with the Master who promises that labor in the Lord is not in vain; also we have had the joy of seeing a little group of men and women gathered out of the intense darkness of Islam.

SHULLA GIRLS IN DARKNESS

(Continued from Page 90)

of her youth is soon a memory. The flashing smiles are gone. She has lost the few pleasures she had as a young belle in the village; she has only the pleasure she finds in her children who survive, mixed with pain at the deaths of others. Death, which comes early to those people, is something to be dreaded; and she has no knowledge of eternal life through Christ. She is one of whom Isaiah spoke when he said, "a people who walk in darkness." She walks in darkness; we walk in light. But those "who walk in darkness have seen a great light; they that dwell in the land of the shadow of death on them hath the light shined." The potentialities of a Shulla girl will be realized only as that light continues to shine for her. Your prayers, your gifts, your lives will keep that light shining.

"The night lies dark upon the earth—
And we have light.
. . . . . .
Foot-sore, heart-weary, they faint
Upon their way,
Mute in to their sorrow, while
We kneel and pray."

—*R. Wright Hay.*

MRS. JOHN P. WHITE, Editor, 120 Carnegie Place, Pittsburgh (8), Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh (21), Pa.

"DANGEROUS OPPORTUNITY"

In a mission study book on China, written in 1940, attention was called to the word "crisis" which was expressed in Chinese by two characters, *way gee*, meaning literally, "dangerous opportunity". It was a true analysis of China then; it is a true definition of the situation of the whole world condition today.

Thinking of danger one's mind turns first to great international problems in which every citizen of the world is interested, but which must be handled by representatives of the nation. Likewise there is the opportunity of the great powers to do justice to all peoples.

Coming to the sphere of the church of Christ, we should realize that we are living in a time of danger and also a time of opportunity. During the years of the war church work has been much disturbed. In any church the number of stars on the Service Flag indicates what a large percentage of the youth have responded to the call of their country. The Sabbath School, the choir, the young people's societies have suffered tremendously. Many others, older as well as younger, who have no stars, have gone away to help produce the implements of war.

When these young people come home will they return to the home church? Will they find the church expectantly waiting to welcome them back to their accustomed places? Will the women who have been doing wonderful service in sewing, making bandages and dressings and in working in canteens, who were too busy to attend church, come back again? Will those who have enjoyed largely increased incomes be so eager to buy the promised new luxuries that they will forget to "render unto God the things that are God's?"

Is there not danger of accepting the status of the war years as the "norm" of church life?

Danger seems to be lurking on every hand. The other side of "way gee" is opportunity. Churches everywhere are sensing this in a measure; they are interested in the returning boys and girls, whether native-born, foreign-born, Negro, or Indian and they are trying to think through plans for re-integrating these folk in the church.

What of our missionary societies? Will they reclaim former members, and seek for new ones? What of the WAVE or WAC who comes back? She might be willing to become a leader of the Juniors or a sponsor of a Girls' Circle? How the children and girls would love to have her! What of that officer who has been absent? Has she had any intimation that her return has been awaited eagerly? Now that the many causes

that drew women from church service will be needing them no more shall we not use every effort to enlist them in definite service for Christ through the missionary society?

With our eyes upon Africa in our study we find that every field presents opportunity for the church. The same may be said of other fields over the world also. Our own areas of service have unparallelled opportunity to enlarge our borders. Doors that may one day be closed are wide open today.

Things have been happening even in the midst of war. While men were fighting at the battle front, other men were putting the Word of God into new languages, thus making possible new opportunities of service. A new system of teaching adults to read has multiplied readers in many countries. As travel is becoming more normal, missionaries are returning to their work and new appointees are on their way. There will be no dearth of volunteers for foreign service; hundreds are offering their lives to serve the King of kings wherever He may call them.

Our great program of World-Wide Christian Advance is before us. This is not a movement of our own denomination alone: every church is seizing this time to call men and women to a new devotion to their Lord, to win men and women to Christ, to bring an offering for the advancement of His Kingdom.

May the words of Deborah, spoken in a time of danger, ring in our ears, "Up for this is the day"—of opportunity!

NEW LITERATURE SECRETARY

The Board of Directors of the Women's General Missionary Society has accepted with deep regret the resignation of Mrs. Charles Bradley Warren of Ben Avon, Pittsburgh. On account of other increasingly heavy responsibilities, Mrs. Warren was obliged to give up her work on the Board. Elected to membership two years ago, she first became Temperance and Reform Secretary and later headed the Literature department. In spite of her short period of service, Mrs. Warren has made a distinct contribution, not only in the particular departments which were entrusted to her but also in the general affairs of the Board. Her keen intellect and progressive spirit will be sorely missed.

Mrs. Walter H. Holt of North Dithridge Street, Pittsburgh, has recently been elected to the Board. After graduating from Wilson College, she taught for several years. Mrs. Holt has been active in church and Sabbath School work. A member of the First Church, Pittsburgh, she is president of its Women's Missionary Society. She formerly held the same office in the Women's Society of Crafton Heights Church. At the present time serving as Literature Secretary of Monongahela Presbyterial, Mrs. Holt will enlarge her activities in that field by becoming general Literature Secretary, succeeding Mrs. Warren.

Edith L. McBane, Recording Secretary,

Board of Directors of the W.G.M.S.

MRS. O. H. MILLIGAN, Secretary, 905 Publication Building, 209 Ninth St., Pittsburgh 22, Pa.

STRENGTH FOR TODAY

Strength for today is all that we need,
As there never will be a tomorrow;
For tomorrow will prove but another today,
With its measures of joy and sorrow.

Then why forcast the trials of life,
With much sad and grave persistence;
And wait and watch for a crowd of ills
That as yet have no existence?

Strength for today—what precious boon
For earnest souls who labor!
For the willing hands that minister
To the needy friend or neighbor.

Strength for today that the weary hearts
In the battle for right may quail not;
And the eyes be dimmed by bitter tears
In their search for light fail not.

Strength for today on the downhill track
For the travelers near the valley;
That up, far up on the other side
Ere long they may safely rally.

Strength for today, that our precious youth
May happily shun temptation,
And build from the rise to the set of sun
On a strong and sure foundation.

Strength for today, in house and home
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for today is all that we need,
And there never will be a tomorrow;
For tomorrow will prove but another today,
With its measures of joy and sorrow.

Philadelphia Times.

"THANKS BE UNTO GOD"

How frequently were these words used on August 14 and the days following. They expressed praise for the lifting of the great burden that was resting on the hearts of all people.

These words were the central thought of the meetings in churches on the night of the announcement and on the following Sabbath, designated by our President for a day of praise and thanksgiving.

A grateful nation bowed humbly before God and gave thanks for the end of the bloodiest war in history. The strife is over, the battle is done; let God be thanked seemed to be the attitude of every thoughtful man, woman, and child. "Thanks be unto God" was expressed by State leaders. It was found also in the daily papers, in the advertisement of great business corporations. God has been good to our nation. Our land was not invaded. Our worship services were carried through without enemy interruption. Our children continued their plays without fear.

In these days of thanksgiving may we each review God's goodness to us through the days of 1945 and with joy express our gratitude by our gifts. Never has there been a year when we had as great reasons for pouring out our "love offerings" as we will have in this Ingathering season.

The United Presbyterian Church is entering soon into The World-Wide Christian Advance. It is planned that this Special Fund provide for an advance in the definitely new work of the Budget Boards of our denomination—Foreign, American, Pension, and Christian Education. All members, women and men, will have a part in this.

About one-third of the women members are also members of missionary societies and will desire to have a part whereby our Church can advance in the denominational undertaking.

The work of the missionary women of our Church is in addition to the givinig of missionary contributions through their respective congregations—it is the second mile.

In addition to the missionary giving through congregations to the Budget Boards of the Church, the Missionary Societies have been assigned by the General Assembly definite tasks in four Foreign fields, in Home Mission fields, in the Negro Department, and the entire support of all work for the American Indians and aid in supplying parsonages. Turn to the July-August Magazine and read the long lists of our responsibilities.

Last year The Women's General Missionary Society disbursed from its contributed receipts $420,124.10. The annual Thank Offering each year has had a large part in maintaining the work assigned to the women. This is not for special advance but for the task committed to us and to expand our work as our Master gives the opportunity.

In your praise and thanksgiving for the great blessing of peace may you remember also God's great blessing in giving His Son as Saviour. In lands where Jesus Christ is not known a woman is unwelcomed at birth, untaught in childhood, unloved in wifehood, uncherished in old age, and unlamented at death.

The Thank Offering year is from January 1 to December 31. We hope that the Ingathering Services may be held before December. This will allow the treasurer of the society to send the money to the Presbyterial treasurer in time for the total Thank Offering of all Presbyterials to be in the hands of Mrs. Samuel E. Baird, General Treasurer, before the crowded mails of the holiday season.

As we come to Ingathering Day may praise for God's great gifts to

(Continued on Page 111)

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS—A. A Circle or a Y.W. Society or both in every congregation.
B. Societies to support the WGMS materially and spiritually.
C. Y. W. Special Fund fully supported.
One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India
Annual—Salaries of Missionaries.
Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.
Miss Beth Johnstone, Presbyterial Worker, Tacoma, Wash.
Miss Mary E. Cole, Bible Women's Worker, Khartoum North, The Sudan.
Miss Pauline Gross, Matron, Frenchburg Dormitory.

NEW LIFE

It is urgent that every presbyterial take on new life, partly by gaining new members for existing societies and also the establishing of new organizations.

A challenge appears in the July-August Magazine, page 686, calling on presbyterials to show a *net gain* at the close of this year—next spring—of 1000 *members*. The Young Women's Societies and Girls' Circles will be responsible for securing part of this gain.

Allegheny Presbyterial is already helping to make this gain possible. This past summer two new societies have been formed. They are—Bellevue Helen Brownlee M.S.—12 members, with Jeannette Vider as president and 7th Pittsburgh, N.S. Young Women—14 members, Mrs. Norman Geis, President. The presbyterial secretary reported that the W.M.S. of the 7th church was largely instrumental in having the young women gathered together.

"Every one help the other," should incite to proper incentive for reaching the goal set before presbyterials, societies and those who should be allied with those who are seeking to forward the cause of missions from the home base.

SOMETHING TO PONDER.

It has not been the custom of this department to discuss moral issues to any extent, yet there is no reason why this should not be done. But when you read what is being said in speeches by liquor men such as, "Teach American women how to drink; Invite and welcome them to your bars and tap rooms." Also, "We need to understand the habits of women and the younger generation" (our girls as well as our boys no doubt); "Make youth liquor conscious; Make it smart to drink wine." Don't you think it is time to speak out?

Yes, it is time to let others know that you have a deep conviction that Christians must be pure, undefiled by any participation in alcoholic drinks. In a gathering of children, the subject of temperance was being presented. It was stated that Christians should not indulge in drink. One little girl piped up, "My mama drinks beer!" This little girl's conception of mother was a beer guzzler! Of course the little thing had no idea of her mother's wrong doing.

We cannot afford to have our girls and boys think lightly of any indulgence in strong drink,—any alcoholic drink. May the day soon come when

no Christian shall so besmirch the name of Christ as to even hold a cocktail glass in her hand. When the society columns tell you that a cocktail party was given to the wedding party previous to the wedding in honor (?) of one whose forbears would certainly have been aghast at such a procedure, you know it is time to offer a word in favor of sobriety. There is nothing that can be said in excuse for Christians to become allied in any way with the drink evil,—and evil it is!

Some years ago, it is reported, whiskey disturbed the worship service. It happened thus: The pipe organ in a large city church refused to work properly. Investigation found an overturned whiskey bottle near the big pedal pipes. It is supposed that a workman had secreted his prize there. The jarring of the organ probably caused the upsetting of the bottle and its contents, causind the wood to swell, thus preventing perfect action.

Life today is like the organ,—unable to function properly more and more because so many good people, young and older—not to speak of those without character—are getting into habits which cause discords in life; they are out of tune with righteousness, slaves of sin!

Surely the home does not want to breed discord; it does not want its young people to become a drag on society—lost souls! The church in all its agencies needs every young life to be preserved from the evil of strong drink, that which has been back of most of the discords of life. It has robbed hosts of homes and communities of harmony. Peace cannot reign where it exists. We cannot compel the business to cease. It will stop if every Christian does his duty.

Think on these things.

YOUNG WOMEN'S SPECIAL COLUMN

RUTH NICHOL'S LETTER FROM PASRUR

G.B.S.—continued.

May, 1944, was a very pleasant month, not nearly so hot as usual. June, however, became quite trying and there were the usual dust storms that are wearying. One night shortly after we had gotten to sleep, we were awakened by a dust storm. We had hardly moved our beds from the front yards, where we had been sleeping, to the verandah, when the sky became illuminated and we were aware of a big fire being fanned by the wind.

At first I thought the sugarcane field in front of our school compound was aflame, but soon learned that it was the lumber yard just across the way from us. It was burning just like a match-box and was a sad, sad sight to see,—so much lumber going up in flames. We were especially conscious of it because wood for fuel is one of our biggest items of expense.

As the fire progressed, all of our teachers and girls were awakened. They yearned to do something to help, and soon our efficient and thoughtful matron got the older girls busy carrying buckets of water. They carried them the distance of almost two city blocks and then handed them over to men who dumped the water into a trench to prevent the spreading of the fire to our compound. Back and forth the girls went to the well —a Persian one worked by an ox whose sleep had also been rudely awakened.

The girls worked quickly and quietly. At the time I did not think much about them being particularly heroic, but their activity was noticed. Next day in the city their praises were being sung, and the account of their work was even written up in the paper. The Hindu and Musliman shop-keepers congratulated our pas-

tor on the good work the Christian girls did. The pastor modestly replied, "But your women and girls were at the scene of the fire, too." "Yes," the non-Christian replied, "but all they were doing was moaning and crying. Your girls really did something."

Our school term closed on July 21. I had to come away to the hills three weeks before that because I am still studying the language and have to prepare for some examinations. It was a real act of faith to entrust all the heavy work of collecting fees to the staff and to leave everything in order without my supervision. However, from all reports, it would appear that everything has been done very well, and we have reason to be proud that we have such capable Indian leaders. More and more we want them to shoulder the responsibility, and the only way to do it is to let them try!

The Pasrur school is certainly worthy of your support. You would be happy to see the splendid group of children and young girls who are being given the privilege of Christian education. Because of war prices in these days, we find the financial burdens very difficult, so we covet your prayerful support.

Sincerely yours,

Ruth Nichol.

Note:—Reference is made to the war prices. At this writing, war has ceased, but stabilization of prices has not yet come to pass, as we in America very well know. We have not suffered in America the very high prices our foreign fields have met. So many so-called necessities in food as well as in clothing have been beyond the reach of all except the rich. Secretary.

ITEMS CONCERNING PROGRAMS.

Mrs. Lucile Ross McBane, Waterford, Pa., has sent in two programs of the "Miss Lizzie Belle Bittle" Mission Circle. Mrs. McBane, a former teacher at Ezel, was born in India and now, with her husband, has been appointed to serve on foreign soil. These two programs sent in have some points that others might enjoy hearing about. The one for the year ended in March is circular in form and green in color. The little round pages are mimeographed. A tiny outlined design adorns the head of each program, such as a house, a flag, the "cross and crown", a camel, an Indian head, Chinese characters,—something significant for the program underneath. A page at the beginning carries a memorial in memory of its founder, Miss Bittles.

The program for the present year is shaped as double doors, opening outward. Pull them ajar and the first page of the program is before you. The aim for the year as stated on the first page is:—"That leaders should plan an instructive study of some missionary work,—besides—a devotional service." Then it adds—"The program committee will be glad to give any help it can. See it before it sees you."

The "architect's" sketch of the "seven thresholds" (Seven Departments) to be crossed during the year is found in the back of the book. On an inner page an outline map of Africa is to be found. It is marvellous how much can go on a three by five page!

A SOCIETY'S HANDWORK

We know that many societies do some type of handwork during the social hour of the monthly meeting, but it is seldom that the plan of the work done comes in detail as that described below. In this case it happens to be a quilt, a drawing of its makeup with explanation forwarded as well as the disposition of the finished quilt.

The Kenmore Girls' Circle of Kenmore, N. Y., is the society to which reference is made. The two sponsors are Mrs. Krabak and Mrs. Robert Smith. The quilt was sent to Camden Academy dormitory, Camden, Ala. The quilt is seven squares

across and nine long with a border around all. The squares are alternately white and colored, the latter squares being made of two diagonals, rose and blue, not plain but figured in pattern. Except for the first row of squares which holds the name of the society and the year, the other white squares hold the embroidered names of the members, the sponsors and a couple of missionaries. The favorite verse of each one in most cases is also found in the square.

Incidentally, a step towards a better understanding of race relationship is being fostered as the girls at Camden are to select a girl "on the quilt" with whom to correspond.

The quilt was displayed at Caledonia Presbyterial and seemed to arouse definite interest. If you wish to see the outline of the quilt, it may be seen in the Loan Department, 904 Publication Bldg., Pittsburgh, Pa. If it is not possible for you to come in, it will be sent out on request for postage only and the assurance that it will be returned to the Department within two weeks.

MORE QUESTIONS ASKED OR IMPLIED.

It seems wise to pass on questions and answers to our readers. If you think of other queries which seem to call for answers, an effort will be made to give them.

I. *What is meant by an extension member?*

One who is prevented from being in active service because of some disability, physical or other hindrance, but who wishes to have some touch with mission work, and contributes toward it.

II. *Is the name of a so-called extension member placed on the roll of the society?*

No. The total number of extension members appears at the end of the annual report.

III. *Does the gain of an extension member in any one year mean an increase in the number of members of the society?*

No. She is not on the regular roll.

IV. *Would it be possible for an invalid or other person, valid for an extension member, to be on the active roll?*

Yes. She may contribute regularly to the society's budget, use the Prayer Cycle, keep herself informed through the pages of the Magazine and other missionary literature and any other thing required of a regular member. It is true that many whose names are on the regular roll seldom if ever honor the society with their presence. In some societies their names are removed if they do not meet their pledges although fully able to do so.

V. *Should an extension member pay to the Young Women's Special, Expense funds, the 7 Departments and other funds?*

No obligation rests on her to pay. Not being on the regular roll, she may not be assessed.

VI. *Where on the annual report may the salary of a Bible woman be placed?*

It being generally thought of as foreign work, it is placed in the column marked "Foreign Missions."

VII. *If a presbyterial chooses to specialize in Bible women's support, should Y W societies and Girls' circles be assigned definite amounts in this support?*

The first obligation of such societies is to support the 7 Departments, the expense accounts, the young Women's Special Fund and the Thank Offering. If they are then able to take on another special they will act accordingly.

Girls' Circle Program

THE CROSS OVER AFRICA

Devotional: The Threshold of Intercession

By MRS. H. CLIFFORD JEFFERS, Wilmington, Delaware

Advance preparations — Send to T. O. office for supplies. Get enough T. O. Book-marks so that each girl may be given one as she comes in. Send for the postal invitations to be mailed to each girl. In the front of the room, arrange a worship setting, with a large blue box on a table, in which the small T. O. boxes may be placed. On either side, place a lighted candle and an open Bible.

Call to worship: Psalm 100

Song—"What Shall I Render to the Lord?"

The Lord's Prayer

Scripture—Each girl will recite a verse or two on "praise" or "thanks".

Song—"His Tender Mercies" No. 148 B.S.H.

T. O. Sketch—Suggestions—
"Barketi's Thank Offering" or
"Going Farther With Him in T. O. or
"First the Blade"

Song—"The Ends of all the Earth" No. 20 B. S. H.

Presentation of T. O. Boxes

Thank Offering Creed, in unison, or read by one girl.

"I believe that God is my Heavenly Father, and that I am His child.

I believe that to me 'His mercies are new every morning', and that 'He daily loadeth me with benefits.'

I believe that in return I should daily load Him with thanksgiving and prove my gratitude with thank offerings.

I believe that He has called me to be a co-worker with Him in bringing the world to a knowledge of Christ the Saviour.

I believe that He wants to use me, my time, my talents, my prayers, my means to this end.

I believe that by His Holy Spirit He will enable me to consecrate my all to Him."

(Adapted from program arranged by Mrs. Milligan)

As appropriate music is played, all of the girls, beginning with the Officers will go to the front and place their Boxes in the large one on the table, afterwards forming a semi-circle, for the Prayer of Consecration, by the T. O. Secretary or Sponsor.

During the social hour, the girls should work on the articles to be sent in the Christmas box to a Mission station.

"It is still true that it is more blessed to give than to receive. The gladness of receiving often ends with the thing received. The gladness of giving has no end."

Home Missions

MRS. EDGAR G. MURDOCH, Secretary, 4 Wilmont St., Washington, Pa.

HOME MISSION NEWS

There seems to be no season of the year when the Superintendents of our mountain schools are not busy. This summer was no exception. After brief vacation each returned to his own school to fill the remainder of the time with replacements, repairs and improvements about the buildings in readiness for the reopening of school in the fall. For Mr. Cowden at Frenchburg plastering, painting, the laying of linoleum, overseeing the storing of meat, chickens and vegetables in the big freezer for use of dormitory and hospital next winter, as well as many other tasks there were no idle hours. At Ezel lack of sufficient room in the Teachers' Home necessitated the buying of a house near the school to be remodeled into apartments. This remodeling, with some changes needed in the Teachers' Home, gave Mr. Heagen a very busy summer as he became a "jack of all trades" in the effort to get as much done as possible before the opening of school. Added to all this both superintendents had heavy correspondence and a summer long search for teachers to replace those unable to return.

Dorothy Ann and "Bobby Joe" Heagen

Bob and Carol Cowden

Mr. Cowden and Mr. Heagen are not only busy superintendents and capable school men but are also family men, each with two children. Their own faces in the past have not looked out from these pages so now we are happy to introduce the second generation. The smiling faces looking out at you belong to Bob and Carol Cowden and Dorothy Ann and "Bobby Joe" Heagen.

NOTES FROM FRENCHBURG

School opened on September fourth with an enrollment of 260, a number more to enter within the next few days. This year, for the first time, the County has provided buses to transport children who would not otherwise be able to attend. About thirty children are quartered in the dormitory under the care of Miss Pauline Gross, the new matron.

Five new staff members greeted the pupils as they assembled the first day; Mrs. Nancy Guthrie, Greenville, Tenn., mathematics and geography; Miss Ruth Warnock, Wellington, Kans. library, English, history; Mr. John Besco, Wheeling, W. Va. seventh grade; Miss Pauline Gross, Philadelphia, matron of dormitory, and Miss Minnie Mittlestadt, Chicago, Dietician-cook.

The Jane Cook Hospital has been full as usual with the nurses kept very busy. Miss Ferguson, one of the nurses, is resigning so one or two more nurses are urgently needed. We appeal to the friends of this splendid little hospital, which is meeting such a great need in the community, to put us in touch with any good nurses of whom they know who might be available. One registered nurse is needed but an experienced practical nurse would be considered. Nurses with a desire for Christian service can fill a great need here and may well feel that they are answering the call of the Master whose heart was ever filled with compassion for the sick and suffering.

EZEL SCHOOL BEGINS TWENTY-FIRST YEAR

On September 3, 1945 Ezel School opened for its twenty-first year. To date we have enrolled 270 and have received word that some others are coming. This is not quite so many as last year because Menifee County is transporting its high school students to Frenchburg School this year for the first time. (Frenchburg is the county seat of Menifee.) So, although we are sorry to lose these students whom we have come to know and love after several years of association, yet we know they will receive the best of training in our sister school. We are glad that our school buses could serve them until their own county was able to furnish transportation. At the same time we are sending our bus back to Tom's Branch in our own county and hope the roads will hold up so that we can travel that route all year. Thus our enrollment from this county has somewhat increased.

Friends throughout the church have enabled us to build up a Transportation Fund with which we can help the boys and girls who need help in paying bus fare. With this for a starter we hope to be able to take care of our transportation problem as the year goes on.

STILL LOOKING FOR TEACHERS!

Ezel School has four new members on its staff of teachers. We are glad to have with us this year Miss Lucille Artman of Pulaski, Pa., as teacher of our Fourth Grade. On the high school faculty we welcome Miss Wilda Barnes of Everett, Wash., librarian and English; Miss Mary Louise Bymers, Onalaska, Wis., Bible and Music; and Miss Annabel Rea, Oklahoma City, Okla., Home Economics. As you note we had to go quite a distance to find these teachers.

Friends of the school will be glad to know that the following teachers have returned to Ezel School: in the grade school: Miss Gladys Millen, Miss Lorena Warner, and Miss Ruth Bemis; in the high school, Miss Sara M. Conrad, principal, Miss Laurue Millen, Miss Lillabel Towel, Mr. Revis Carr. Miss Olive Laing is teaching Latin and acting as secre-

tary while the superintendent teaches Science. We are still looking for a Music teacher and also a Science teacher. We are sorry that Miss Dorothy Dinsmore, our Bible teacher, is not able to be with us this semester because of ill health. We trust she may return later in the year.

After the second day of school the faculty enjoyed a happy excursion to Sky Bridge, nearby in the Cumberland Forest, and then a delicious ham fry at the picnic spot near the fire tower. As dusk came upon us after the happy fellowship of the supper hour we enjoyed singing some of the old favorite psalms and hymns and then lifted our hearts in prayer together.

SUMMER IMPROVEMENTS

During the summer we were able to make some improvements on our campus. The school bought a cottage down the street from the main buildings and we have been remodeling it to make two apartments. Into one of these apartments the Millen Sisters intend to move just as soon as we complete it. Then Ezel will be their home the year around.

Our main school building received a new coat of paint this summer and the gymnasium-auditorium is having its face whitened, too.

OPENING CLOTHING SALE

With the return of the faculty we are beginning our clothing sales which we shall hold each Saturday morning through the school year. All during August we have had calls asking when they would begin. So we know that many are looking forward to them. After selling out last Spring at the time of the closing of school we have gradually been adding to our stock during the summer and have a pretty fair reserve on hand for the opening of the sale. However, we know that this will not last long with the demand as great as it is. So we are counting on our many friends in the societies and classes and also as individuals to remember us at this time with their used clothing. *Wm. A. Heagen,* Supt.

THANKS BE UNTO GOD

(Continued from Page 103)

the world be in our hearts and may our gratitude to Him be expressed by every member presenting an offering.

The good gifts are God's—the gratitude should be ours. We should each ask the question:

"What shall I render to the Lord
For all His benefits to me?"

PRESBYTERIAL TREASURERS

Please keep in mind that the 1945 Thank Offering must be in the hands of Mrs. Samuel E. Baird, General Treasurer, not later than the morning of January first, 1946.

"Gifts given into Christ's hand are no longer just gifts, but part of Christ's plan." What if you had no t given?

SENIOR LIFE MEMBERSHIPS
$25.00 Each

From August 1, 1945 to September 1, 1945

51. Mrs. Mabyl M. McLees, Winterset, Iowa. By her sisters, E. Eugenia Stout and Katheryn I. Marshall, and niece, Katheryne Stout.

52. Mrs. Anna Jensen, Prosser, Wash. By her son and his wife, Harold and Mary Lois Jensen.

53. Mrs. Margaret Couch, Pittsburgh, Pa. By Mrs. Geneva E. Meyers.

Negro Missions

"And He made of one every nation of men to dwell on all the face of the earth."

MRS. H. RAY SHEAR, Secretary, 206 Inglewood Drive, Pittsburgh 16, Pa.

MILLER'S FERRY, ALABAMA

Mr. N. D. Williams, principal, writes these news notes from the Miller's Ferry campus:

"This has been a very busy and a very pleasant summer on the campus. Three girls and one boy remained for the summer work. They have been canning, working in the truck garden and doing general cleaning.

"The vocational teachers, Mr. C. T. Patterson who teaches Agriculture and Shop, and Miss Helen Marshall who teaches Home Economics, are employed the year around. During the summer these teachers devote their attention to the people of the community. The state, the county and the mission co-operate in a cannery project. The cannery was put in at a cost of about $1800. The building used for this purpose was erected a few years ago at a cost of $3500. At that time it was meant for a shop for tin and sheet metal work; but on account of the war it has never been used for that purpose. Now, as a cannery, it is being put to good use by these vocational teachers. It is a county-wide affair and will mean a great deal to our people as they bring their canning here and have expert advice from those trained to render this service.

"Our Vacation Bible School was one of the best that we have had. It lasted only two weeks and closed with a picnic for the young people. Both teachers and students worked hard to make it a success.

"Through the leadership of our pastor, Rev. D. F. White, our church services have been kept up to the standard. Because of the absence of our dormitory students our attendance is much lower during the summer but there is a personal touch that we get in our Sabbath morning worship period, the Sabbath School and the mid-week prayer meeting that means much to us.

"Mrs. Auhorn spent a few days with us last week. We are always glad to have her. After her long period of service here with us we miss her a great deal. She will remain at Annemanie (Arlington Institute) again this year. They certainly need her there but she could fill a place here, too.

"It is about time for school to open (this was written September 4th) and we are not too sure about all our faculty. We are finishing up our preparations and there is a prospect for a good enrolment. We have had a lot of changes in our faculty during these war years. We are hoping that we are getting some good Christian workers. It would be useless for our Church to continue this work if we did not hold up the Christian standard. We shall not compromise.

"The elementary building, the newest on the campus, is serving well. Many repair jobs have been taken care of this summer. Porches and steps at the Principal's home, the Girls' Dormitory, the Boys' Dormitory the Elementary Building and the Teachers' Cottage have all been put into good shape. The one remaining job is the roof of the Girls' Dormitory. Among so many buildings there has to be some repair work done all along to keep them in

passable condition.

"I think it grand that the good people of The North think of us and help us, not only regularly, but from time to time with special gifts. Both students and teachers are very thankful for our good friends who help us in so many different ways."

CHRISTMAS IS COMING

This article is being prepared by your secretary on a hot day in early September. It will reach the members of societies early in October. And the October meeting is the best time for planning what you are going to do about Christmas gifts for our mission stations. Last year it was not easy to find things and our Negro children in Alabama did not fare so well. Will you not appoint a committee at your October meeting to start at once on plans for Christmas boxes? Your thought will be on Thank Offering at your November meeting, and December is too late. Some children are left out because we did not start early enough.

Send Christmas boxes to any of our Alabama stations: to Mr. A. C. Peoples, Camden, Alabama; to Mr. N. D. Williams, Miller's Ferry, Ala.; to Mr. Wm. T. Peters, Prairie, Ala. Then there is the work at Arlington Institute (Post-office Annemanie, Ala.) under the American Board, directed by Mr. Walter Sutton. The W.G.M.S. cooperates in this work by paying three salaries there. WILL YOU HELP?

JUBILEE HOSPITAL, Henderson, N. C., has been a busy place all summer. In the month of July there were 75 operations, one hundred fifty-three patients. The new equipment planned last year for Jubilee is gradually materializing. Out of the drive there will be an elevator, something they have needed a long time. Floors are being refinished, some new furniture is being purchased. Two more nurses are needed. Mrs. Adams had six nurses at one time, but has been carrying on with only four for the past two years. A heavier program and fewer hands to do the work has put a big load on the shoulders of all those working. This has been done most cheerfully and uncomplainingly.

This Spring two gifts of $100 were received for Jubilee Hospital. One came from one of the missionary societies of the Mt. Lebanon U. P. Church, and one from the W.M.S. of the Putnam, New York, U. P. Church. (The latter is the home church of the Secretary's husband, Dr. H. Ray Shear). Both of these gifts delighted the Board of Directors. One was from a large church and the other from a small, showing that every church, large or small, can do a great work for the Kingdom if it, like Nehemiah and his helpers "has a mind to work". These gifts will be used for furnishing a room. One hundred dollars will buy a bed and part of the remaining items of furniture. Later the other items can be added. Mrs. Adams has already secured part of these pieces.

This is our first opportunity of expressing publicly our appreciation to several groups which have remembered Jubilee Hospital in this and other ways. Delaware Presbyterial sent their "shower" to Jubilee. It consisted of $125 in cash as well as material and articles valued at $125. This is not the first time by any means that these friends have helped in the work so generously. One of the missionary societies of the Sixth U. P. Church, Pittsburgh, sent a large shipment of articles to Jubilee this year. It consisted of towels, patients' gowns, diapers, etc. All are deeply grateful for all these gifts —even more so because they give assurance of interest, love, and prayer for the work of Christ's kingdom in this part of His vineyard.

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

THE ROAD AHEAD*

By REV. ROBERT P. CHAAT†

I. There is a fascination about the word Road. It opens to our minds all sort of pictures, for all of us travel over some kind of roads daily. Tonight I want to present for our consideration three roads, the Indian Road, the White Man's Road and the Jesus Road.

The Indian Road was a good road in its time. Many fine traits are found in Indian life, honesty, truthfulness, loyalty and a religious spirit. The best should be kept from the past. But the old Indian way of life cannot meet the needs of today and a different generation, no more than a dirt road can meet the demands of modern traffic.

The white man's road took many centuries to develop. It has contributed much to the spiritual and material welfare of the world. It has done wonders in the development of the God-given resources of the earth and yet this very thing—material greatness—has not helped the white man's road to be the Jesus Road. In another sense this greatness has come from the impact and infusion of the religion of Jesus Christ, the Son of God.

These two—the Indiain and the White—have come into contact and conflict. The dominant civilization has made the Indian a minority and it is to the best interest of the Indian to become a part of this dominant civilization. Gradually the Indian is leaving the old road and for better or worse is walking the white man's road.

The joining of the two comes when both Indian and White walk the Jesus Road.

Jesus, the Son of God, came that He might make a better road for the tired, weary and heavy laden of every race. Love and service are the guiding principles of those who walk this way. Jesus lived and worked and died and rose that He might make complete the best Way of Life for all who will walk in the way. We are gathered here tonight because we are no longer walking separate roads but together are following in the footsteps of our Lord and Savior.

We are following in the footsteps of a great host of our forebears, pioneers of the faith-men, women and yes children too, who would not turn back and are today a great cloud of witnesses cheering us on.

Today we look forward, not back. We have traveled a toilsome road during the years of war. There have been mountains of difficulty of every kind. Sometimes it has seemed that the forces of evil have, like a fog, obscured the road. Many have been confused by the voices in the dark. As we look back we can say with true thankfulness—"Hitherto hath the Lord helped us."

II. We look forward to the future—not with fear and dismay but with steadfast faith and courage. Ten years ago the National Fellowship came into being. In this com-

* This closing address at the Oklahoma Regional Fellowship Conference, presented by our National President is published by request of Mr. Chaat's many friends.

†Rev Mr. Chaat is a Comanche Indian, Pastor in Lawton, Oklahoma, Church.

paratively short period of time much has been done.

In the study of the problem of Wardship we have made progress. We must continue, with wisdom and patience, to work for the solution of this great problem that has confronted the Indian and his friends these many years. The present war and its tremendous upheaval of Indian life may help to hasten the day of the final solution of this problem. We must not forget that the Indian himself must be educated and inspired to get a vision of the better road in which he can walk with all others on the highway of American life, with all its responsibilities, privileges and opportunities.

Another important work that we must continue as we walk the road ahead is the study of Peyote. Whether we consider it from the religious, the economic or the moral standpoint, we come to the inevitable concluusion that it is not the answer to the Indians' need in any of the above mentioned categories but rather, a handicap, a path which leads away from, rather than to, the road to a higher way of life.

Along the road ahead, we will very soon, we hope, see the final defeat of the forces that have united to rule the world by their strange, sinister and deadly ideology. Today it is two down and one to go.

Even now we are beginning to enter the period of adjustment to the ways of peace. Peace has its problems and its dangers as well as its blessings. God grant that when the boys come home He will not be left out of their welcome. Victory dancing and feasting may have had their place in the old Indian Road, but it seems to me that a great gathering centered around the Church, with a service of Thanksgiving to Almighty God would be more in keeping with the heroic deeds of our fine Indian soldiers. Such a service would better honor the sacred memory of those who gave their lives that we might among other things continue to worship God. Today they sleep beneath the sod of some far off battlefield. Their task is done; we must consecrate ourselves anew to the work we are doing.

I will not speak of the post war period. I'm sure that we have not been asleep, but to the best of our ability we have made plans for the road ahead—to walk with our Indian people, facing together the new era that will open up. As we think of those days ahead we may be sometimes inclined to say "Who is able"? The answer comes from our God "I will not fail thee, nor forsake thee; be strong and of good courage." And Christ tells us "Be of good cheer, I have overcome the world." There will be times when the forces of evil will rise against us in great power. We may seem to lose here and there, but let us remember that God is still on His throne. The day will come when the kingdoms of this world will become the kingdom of our Lord and Saviour Jesus Christ.

THE OKLAHOMA PROJECT

Things have been moving satisfactorily in the timber areas. All the timber taken from the clearing (the garden and feed plots) has been sawed into good lumber of all dimensions. It has been tacked and assorted ready for use or sale. The material for the buildings will have to be well seasoned before it is used. Lumber for ties, handles, wagon axles and tongues will be sold.

It is my desire that the first timber cut from the clearing and sawed into lumber be used to build a tabernacle in which to conduct our religious services. We are reserving this first material "to honor God with the first fruits" of this land.

—G. W. S.

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn St., Sewickley, Pa.

MONSOON AT SEA

What an experience our party from India had! Miss Elizabeth McConnell gives an interesting account of her trip on the Motorship Gripsholm: "We embarked in Bombay on July 2 and remained on the ship until we sailed July 5. There were over 1200 passengers and 40 nationalities represented—Chinese, Indians, Persians, German and Austrian Jews and Jewesses, Russians, etc. The officials placed all women with small children and elderly ladies in first class cabins, but the younger ones were in third class cabins. I found mine rather stuffy, so slept on deck each night. The fresh air was delightful and well worth any discomfort.

"The first five days were stormy ones. The monsoon played up beautifully and I've never seen a more miserable looking bunch; most of us remained on deck day and night. Men—fine preachers and teachers were lying as helpless as babies. Our only joy was the realization that one does recover from 'mal-de-mer.'

"The Red Sea was calm, and hot only the first day. We were pleasantly surprised to be cool and comfortable all three days. The Red Sea always thrills me because of its history, and this time, gazing at the Arabian shore I was reading 'In The Footsteps Of Moses The Conqueror.' We stopped for a whole day at Port Said, but no one was permitted off the ship. Two days later we were at Pireus, Athens only six miles away and we were unable to go to visit it. Wrecks of ships and demolished buildings reminded one of Greece's grim struggles. We saw the Acropolis and Parthenon from the ship by sunrise and sunset.

"I helped the Red Cross workers clothe some of the refugees who were going to the U.S.A. Three hundred and sixty came on board. Most of these claim American citizenship.

"Sailing along the coast of North Africa I was constantly reminded of the thousands who gave their lives; Bizerta and many other towns were a shambles. We remained only one hour in Gibraltar to get orders. Since Gibraltar we have seen nothing but the Atlantic Oceans. Now (D.V.) we are hoping only a few days more remain until we shall say: 'Hello' to Miss Liberty."

ARRIVALS AND DEPARTURES

The twelve ladies of our India party mentioned last month arrived in New York on the Gripsholm on August 2, some after a long wait in Bombay, many after extended service because of war conditions and lack of adequate staff on the field. We welcome them to the Homeland, and wish for them a happy, helpful furlough.

The Misses Margaret A. Bell (1901) of Fayoum, Egypt, and Ruth A. Work (1904) of Assiut, Egypt have returned to America and are to be retired here with hearty thanks and all honor for their faithful service in Egypt; Miss Lucia Dwight of Beni Suef returns for regular furlough and Mrs. Mary Stevenson Gutteridge of

the Girls' College, Cairo, whose furlough is overdue, is resigning from the Mission, having been married but continuing in the service until this time. This party arrived in the U.S.A. on August 19 at Baltimore, Md. Our Churches, presbyterials, and societies have eagerly awaited their coming back to us.

A large party of missionaries to Egypt and the Sudan sailed on the M.S. Gripsholm's return trip August 28th. (Someone suggests that "M.S." should stand for "Mercy Ship.") On the passenger list was our new appointee, Miss Marian I. Farquhar, bound for the Sudan. Happy voyage, Marian, and joy in the Master's service.

HOME GOING

The mother of Miss S. Jane Lamont, (on extended furlough from India) passed away at her home on August 17th. The suffering and pain of the past weeks gave way to a peaceful calm as she passed from "Here to There." She had "set her house in order" and put out to sea to meet her Pilot, as voiced in one of her favorite poems. The members of the Women's Board and her many friends sympathize with Miss Lamont in her sorrow, and commit her and her loved ones to the "God of all comfort."

EXCERPTS FROM LETTERS

Miss Margaret A. Bell tells of "leaving the work in Fayoum, Egypt, to Miss Elizabeth Wilson who has been doing an excellent piece of work all year. I had the privilege of meeting our splendid new workers, the Misses Willamson and Laughead, and the two nurses, the Misses McMahan and Nichols. It makes it easier to go to see these grand new workers *ready and strong and able* to carry on."

"It certainly is good to be back among the Hills and hills of Vermont again," writes Miss Alice G. Hill (of Sheikhupura, India), "getting acquainted and re-acquainted with my family. Please pray that as we who have just come home get acquainted with America of War time we may ever give our witness for the Prince of Peace."

Miss Mary Kyle is experiencing the great joy of being with her father again. He is 96 years old; a twin brother who lived with him passed away in January. In their little apartment Miss Kyle is enjoying housekeeping. Her father sits at the big window and enjoys watching "the world pass by," and there is much to see as Route No. 42 goes past the house. "America is a beautiful land and I am enjoying it very much; Father and I are so happy."

PERSONALS

Miss Theresa I. Brownlee of India reports a pleasant trip home. She began her furlough year by a happy visit with her sister and family in Florida, then expects to go to Kansas to visit other members of her family and her many relatives.

Miss Ethel McMahan, R.N., a new appointee to Assiut Hospital, says: "The whole Mission family came to meet Miss Jessie Laughead and me on our arrival in Cairo, Egypt. What a welcome! It was decided that I should stay in Cairo and study Arabic because Miss Helen Brownlee, R.N., was away and also because of the intense heat in Assiut. Continue to pray for us that Christ may be glorified in and through us."

FURLOUGH STUDY

Miss Aulora McIntyre on furlough from The Sudan had a refresher course in the Colorado State College of Education and wrote to tell us of her work there: "There is a very fine spirit in faculty and student body and I am thoroughly enjoying my work here. There is an enrollment of nearly 1400. Some discharged soldiers are in the student body, taking advantage of the G.I. law for education of the returning veterans. The school has a number of fine buildings and the library is especially good. There are many gray heads like mine taking advantage of a summer term; they come from 30 states and from foreign countries.

"Those students with whom I have had personal contact have shown interest in my work and ask questions about the country of The Sudan and its people. A professor from the South was anxious to know our feeling on the race question from my experience in working among the black and brown races. He views the subject in a Christian spirit and agreed with me in my feeling that we consider our black people as real personal friends who are welcome in our homes and with whom we can have real fellowship. In his letter to me one of our black pastors expresses appreciation for our kindness to him and his wife when they lived in Wad Medani. We had done nothing but be friendly, but he felt that our friendship was real and mutual."

THE OLD FOURTH CHURCH
Allegheny, Pittsburgh, Pa.

"THEIR WORKS DO FOLLOW THEM"

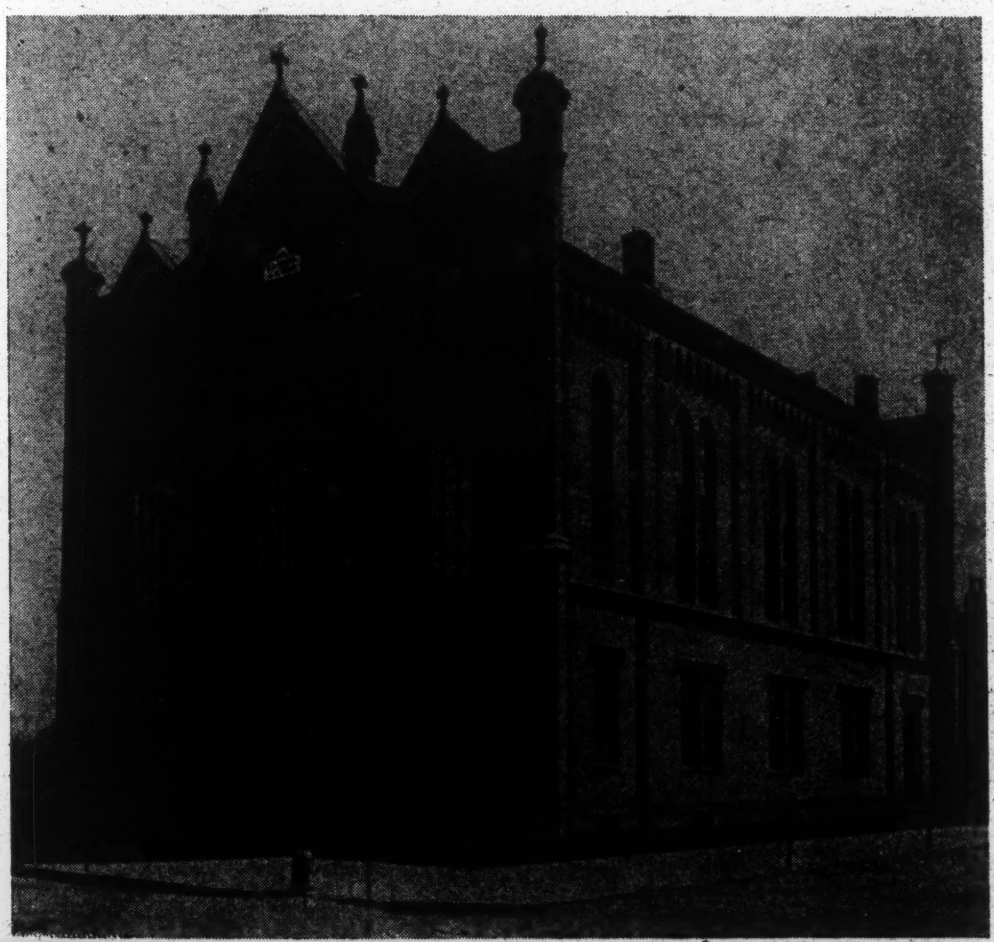
Sacred memories are held in the minds of us who were reared in The Old Fourth Church, Allegheny, Pa. That brilliant young man of vision, the pastor—Dr. James Fulton—inspired the women to form "The Women's Association" and also guided the women in a plan for uniting the then existing Presbyterials into "The Women's General Missionary Society." Through the years the members of the Women's Missionary and Benevolent Society of the Old Fourth Church have been faithful and generous in their support of these two organizations. And now, even though the Church has been dissolved and the society no longer exists, the special missionary work they have long supported for the Bible women of India, and also their part in support of Allegheny Presbyterial's missionary is to go on and on through the years.

The picture of Miss Bannerjea and Miss Mukerjea (Bible women of India) that hung on the wall of the Sabbath School room still hangs on memory's wall for many of us; they were loved and honored in our homes, their letters brought inspiration and interest to the cause of Christ. Of Miss Mukerjea Miss Hazel Bennett, our consecrated missionary in Gujranwala, until her recent illness says: "She was a real evangelist, she was headmistress of a girls' school and worked among the Hindu widows and new converts as well as her school girls. After fifty years of untiring Christian service, God called her Home. She was a beautiful daughter of the King, known and loved not only by the women of Gujranwala District, but also by the whole Church throughout the Mission."

After Miss Mukerjea's death, Mrs. Raj Kamari Juya Lal, Miss Alice Bashir ud Din, and Mrs. Begam Jalal Din have been supported by this society. Of these splendid co-workers, Miss Bennett says: "They have been dear friends who have endured joyfully the many discomforts and inconveniences of camp life in summer heat and winter cold in a very wonderful way. Raj Kamari is a Brahmin convert and a most devoted, gracious Christian woman who has a wonderful message for all, especially her Hindu sisters. Alice is a genius as a teacher and leader of women, girls, and little children. Both of these women have a wide influence in hundreds of villages, they have a passion for souls and a deep Christian experience. They are experts at selling Bible portions and are having unprecedented success at this in these war times. Begam has been faithful and has given a true witness in her own and nearby villages; she will be retiring soon.

"Personally, I am most grateful for the companionship and help I have had from these fine women and I rejoice in any little part I may have had in their training and development. Money alone can never pay for what they mean to thousands of needy souls. May God bless every one who has had a part in their support."

The members of the Missionary Society of the Old Fourth Church have entrusted to the Women's Board stock, (bequeathed to the society by a member long ago for strictly missionary purposes), the dividends of which will continue this beautiful ministry to our sisters across the sea.



Fourth United Presbyterian Church, Allegheny (Pittsburgh), Pa.

ANNUAL MEETINGS

India's 88th Annual Meeting of the American United Presbyterian Mission is to be held in Sialkot, Punjab, India, October 11-21, 1945. The theme chosen is: "The Christian Walk." The Bible Study is to be based on the books of Micah, Galatians, and James.

The 75th Annual Meeting of the Egyptian Association is to meet in Assiut, Egypt, opening on December 29, 1945. Plans are in the making.

The 41st general meeting of The Sudan Missionary Association will be held in Khartoum, The Sudan, early in February, 1946.

Let us pray for these meetings: that the Holy Spirit may come upon them to direct all plans, the presentation and study of The Word, and the addresses that will be given; for the fellowship of praise and prayer; for those who have the task of caring for the physical well-being and comfort of all who attend; and that His grace, strength, wisdom, and power may be given for plans made for the extension of His Kingdom.

PERSONALS

Miss Marian Peterson expects to study in Biblical Seminary but she has notified Caledonia Presbyterial which supports her that she will be ready whenever they call her. "They have been wonderful all term and I think I'm most fortunate to belong to them."

The "School of Music" held at the Girls' College in Cairo was a new innovation. It was mostly for teachers of our schools and was to teach the rudiments of vocal music, with sight reading and musical appreciation, the leading of choruses and musical games. Miss Venna Patterson was one of the promoters. Those who attended were enthusiastic over their experience.

Miss Eva Hewitt is enjoying the wide open spaces of her North Dakota home, with the big airy room overlooking well known and loved fields, the various home duties of the farm and getting acquainted with her family, enlarged during her absence.

If time permits Mrs. N. F. Pollock of Ethiopia expects to come east to spend a month till sailing in observation in the Hospital under Dr. Horace Giffen of Youngstown, Ohio. She expects to secure some equipment and drugs for her clinic work.

The address of Mary Stevenson Gutteridge (Mrs. G. G.) is 121 N. Seventh St., Sterling, Kansas for the coming winter. As it will be some months before her husband will return to civilian life, Mrs. Gutteridge will be glad to serve the W. G. M. S. in missionary speaking.

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

AIMS—a. A Junior Missionary Society in every congregation.
b. A Junior Missionary Magazine in the home of each Junior.
c. Contributions from every society to each of the Seven Departments of Work, to the Junior Special, and to the Thank Offering.

JUNIOR SPECIAL WORK

a. Salary of Miss Mary V. Ewing, R.N., on furlough from Doleib Hill, South Sudan, Africa.
b. Maintenance of the "Ibis" for the promotion of children's work in Egypt.
c. Maintenance of the "Delta Car" in Egypt.
d. A project for the Cherokee Indians at Stillwell, Oklahoma.
e. A project for the American Negro.

SUGGESTIONS FOR PROGRAMS ON INDIA

During the months of October and November the Juniors are to study India. For source material, see the annual reports of the India missionaries in the 1945 July-August issue of the Women's Missionary Magazine. From the Literature Department secure leaflets on India as listed in the Catalog of Supplies. Also two leaflets on India from the series "True Stories for Telling or Impersonation" for 15c, one of which includes directions for draping an Indian woman's *sari*. Secure also the leaflet, "Departments of Work." From the Literature Department also, secure a Prayer Cycle (10c), and a blue-print map of India's Punjab (25c) or a set of blue-print maps of our foreign fields (75c).

Invitations: Cards cut in the shape of elephants with small cards of invitation in their trunks.

Atmosphere: Map of India with the Punjab marked, and another map of the Punjab with our mission stations marked; Indian curios, rugs, jewelry, etc. Call the meeting to order with an elephant bell.

Setting for Program: At the front of room hang a large poster with printing as follows:

THE PUNJAB

A PLAIN of FIVE RIVERS	*A PROMISE for THE PUNJAB*
J helum	J esus
C henab	C hrist
S utlej	S hall
R avi	R eward
B eas	B elievers

Scripture Reading: Psalm 96.

Songs: Bible Songs Hymnal Nos. 83, 105, 82.

Minute Reports by Juniors: Have each Junior tell of one mission station's work as found on pages 648-666 of 1945 July-August issue of *Women's Missionary Magazine*.

Superintendent's Message: Using an acrostic on INDIA, give message on "India's Needs Demand Immediate Assistance."

Closing Thought:

"In sweet communion, Lord, with Thee
I constantly abide;
My hand Thou holdest in Thy own
To keep me near Thy side."

PUNJAB PARACHUTISTS

During the year we have realized as never before the way in which many of our lads have developed into real Christians, especially those

who are far away in the war services. They are standing the acid test. And they send money to help their families and donations for the church.

One lad, the only Christian in a troop of 600 Punjabi parachutists, in sending money to his mother and a sum for the church, wrote, "When I have to jump I just say, 'The Lord is my refuge and strength, of whom shall I be afraid.' "

One of our boys who had been with the Eighth Army when it captured Tobruk (for the first time) was here recently on leave. He said, "I used to carry my Testament with me always and when we were taking shelter during some fierce bombardments I used to take it out and read it and I was no longer afraid. The other men with me could not understand it." His face glowed too when he talked of his ever-growing faith in prayer.

—Quoted from *Christian World Facts* 1944-1945.

N. B.—JUNIOR SUPERINTENDENTS

Have you heard about the new Thank Offering material for Juniors? There are two items:

(1) *A Missionary Musical.*

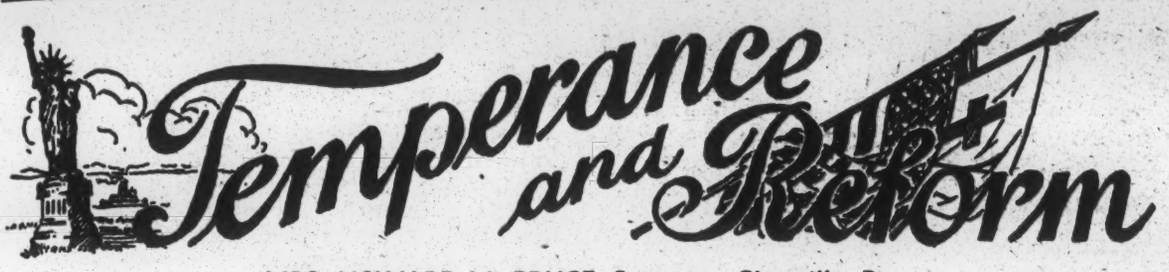
This is a Thank Offering service for Juniors. 5c a copy.

(2) *An Invitation to an Ingathering.*

This is a piece of T. O. Mail, similar to V Mail! Secure one for each of your Juniors. After signing your name and address on them, address one to each Junior. Either mail or hand to Juniors. Free for postage.

Order from

THANK OFFERING DEPARTMENT
905 PUBLICATION BUILDING
209 NINTH STREET
PITTSBURGH 22, PA.



MRS. HOWARD M. BRUCE, Secretary, Claysville, Pa.

THE KING OF THE SHULLUKS BELIEVES IN PROHIBITION*

By W. DON McCLURE

We have had some thrilling experiences in regard to the change of attitude of the native people toward drinking strong beer, which warmed the cockles of our hearts and I am sure will bring rejoicing to yours as well.

We have for years been fighting the use of strong drink among the Shulla people but it is so deeply entrenched into their lives and customs that it was almost impossible for us to make any impression on them. However the devil overstepped himself in inducing many of the women in these last two or three years to begin the making and selling of strong beer in the villages. Heretofore the strong drink was limited or restricted almost entirely to some social custom or celebration. So at all marriage dances there was plenty of beer; no house-raising could be attempted without a few large pots of beer ready for thirsty workers; a man's field could not be hoed unless his friends knew that awaiting them in the village there was plenty of liquid refreshment to wash out the dust from their parched throats. And against such drinking we had little influence.

However in recent years a spirit of commercialism has crept in and a few women learned that a basket of grain made into beer and sold to men and women of the villages brought them much more money than simply selling the grain alone, and they could also share in the drinking. Two years ago the situation was brought to my attention very forcibly when a young Moslem friend was killed in a village scrap following a beer drink. At that time one of our outstanding Christian leaders, an elder, and one who has pioneered in building native churches, Abe Nyalik, took a public vow that strong drink would never pass his lips again; and in spite of tremendous pressure and the laughing of his fellow villagers he has kept his promise to this day. And not only so but several others have found shelter in the strength of his convictions and now eight of our leaders have taken a vow of abstinence. This is a tremendous step to these people whose every day life is steeped in beer making and drinking. There is not a single day that these men are not tempted and offered beer to drink—though recently the people are beginning to accept them at their word.

For two years I have been in touch with Government officials trying to persuade them to make some ruling which would govern the making and selling of strong drink in the villages, but always they sidestepped the issue. However about five months ago things came to a head and because of a series of incidents which tumbled in upon each other the native people, the chiefs, and the government officials became aware of the seriousness of the situatioin.

One afternoon two very irate husbands came in to see me and de-

* Temperance Secretaries please note that Temperance articles are appearing in different issues of the magazine instead of in a single issue.

manded that I do something about the situation. One said that the day before his wife had stolen some money from him and gone away to buy drink. She left at noon and wasn't back until long after dark. In the meantime the baby at home was raising the roof and the rest of the family had to go hungry because the food was not prepared. Nor could the wife do anything when she came home but lie down and nurse the hungry baby. He said that after the nursing he had beaten her properly but she was now threatening to go home to her parents. The other husband, equally upset, said his wife had stolen a sheep and sold it for half its value and taken the money to go to the same beer drink. She didn't come home until morning.

I told them I could do nothing but they must go to their chiefs.

A short time later the same afternoon a father brought his young daughter in with a badly lacerated back for treatment. She had gone to a beer drink with some girl friends, and getting into a fight about the beer she had been knocked down, and then her drunk friend had fallen on her and had bitten and scratched her back to shreds. He demanded that we do something about it to stop the women drinking.

The next morning four young men came into the clinic with cut and bleeding heads—they had gotten into a club fight in a nearby village after a drinking bout and had done their individual best to annihilate each other. But African heads being what they are their clubs were not equal to the task and they survived to come in for treatment. When their chiefs came in to talk things over I had my chance. Later in the week I laid the situation again before the District Commissioner and while he was sympathetic yet he said it was our task and if we could influence the chiefs to do something so much the better. I asked for and received permission to call a meeting of all chiefs in this district to discuss the matter.

I sent out word for all the chiefs to come in on the following Monday afternoon. I was expecting only about twelve men but soon our veranda began to fill up and before the men stopped crowding in we had more than fifty, chiefs and villagers. The discussion was immediately taken out of my hands as the people began to berate their chiefs right and left until I had to intervene out of compassion—though secretly I was delighted. However at the close of the meeting the chiefs promised faithfully to prohibit all selling of strong drink. Significant that nothing was said about the use of it in their ceremonies—nor did I mention that phase of it as I was well satisfied with the progress made.

Then a month later at a larger meeting of all the Shullak chiefs with their king, at Fashoda, the king himself said, "The missionaries at Doleib Hill are right. Strong beer is destroying the Shulla people. We must prohibit its sale." Praise the Lord for this victory.

Who hath woe? who hath sorrow? who hath contentions? who hath wounds without causes? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.—Prov. 23:29, 30.

By MRS WALTER H. HOLT, Secretary, 904 Publication Building, Pittsburgh 22, Pa.

One month of our missionary study year, September, has already passed and the study of "Black Africa" has begun. Perhaps many of you had difficulty in making a satisfactory beginning due to the shortage or outright lack of our main study books. We are glad to be able to report now that the paper copies (.60) of "The Cross Over Africa" are now available, as well as additional cloth copies ($1.00). In fact, all books are on hand now except some cloth copies of "Daughter of Africa." All material will surely be in readiness for the October study.

The September magazine carried on this page a complete list of study books for Africa. We should like to recommend especially for these beginning studies, the maps of Africa:

WALL MAP OF AFRICA—in four colors—22" x 28"—$.25.

(This represents the missionary work of all denominations.)

BLUE PRINT MAPS of (1) Egypt (2) Punjab in India (3) Sudan showing W. Ethiopia.

(Notice this concession: Formerly sold in sets of 3 only—3 for $.75; now available singly, making it possible to buy the map of Egypt —$.25) and the map of Sudan—$.25) indicating our own U. P. work in those countrieis.

Both interdenominational and U. P. area maps are desirable in order to get the whole picture of missionary enterprise.

A fascinating, brand new book for supplementary reading is called: *African Journey*—by Eslands Goode Robeson (Mrs. Paul Robeson)—$3.50.

"The wife of the great singer and actor Paul Robeson and the mother of an extraordinary son, is already a trained scientist. She is aware that the Negro problem is not only the problem of 13 million Negroes in America but also the far greater problem of the 150 million Africans in Africa and is linked with the problem of India and China and with those of minorities everywhere. She offers rich human material for all to go by."

(Please note that this book is not obtainable through the literature department but through the U. P. Board of Publication or its local book store.)

Just a word to Presbyterial Literature Secretaries: — October is Presbyterial Month. The Annual Literature Report in the July-August Missionary Magazine carries this statement:

"Forty (out of 52) Presbyterials had displays (of literature) at their Presbyterial Meetings—fifteen, both spring and fall."

Was yours one of the missing twelve who had no display at all? Why not add your name to that fifteen who took advantage of the twice-a-year privilege?

As this important and absorbing work passes from Mrs. Warren's capable leadership to mine, I feel assured that I shall receive the same splendid cooperation that you have given her.

Tributes

Mrs. Isabelle Smyrl

The Women's Missionary Society of the Overbrook Park Church (formerly Fifth, Phila.) wish to pay loving tribute to the memory of Mrs. Isabelle Smyrl who went to be with the Lord on March 14, 1945.

She was a faithful and loyal member of this congregation, taking an active part in all of its work particularly the Women's Missionary Society of which she was the efficient and capable secretary for many ytars.

,For the privilege of having known her and being associated with her in the service of the Lord, we are deeply grateful. We sorrow because of her departure but rejoice in the knowledge that "to be absent from the body is to be present with the Lord which is far better."

We extend to the members of her family our sympathy and love.

"Be thou faithful unto death and I will give the a crown of life."

The Committee

Mrs. Agnes Bauersachs

Again an aged one has been called from the church of earth to the circle of the church triumphant about the throne. Sabbath, March 11th, 1945, was her crowning day.

Quiet, humble, unassuming but loyal and devoted; a sincere follower and servant of Christ, was the one whom we honor.

A charter member of the Hopewell (So. Illinois Presbytery) Missionary society and thirty years its treasurer, are two facts that suffciently attest both service and devotion.

We, the members of the missionary society, desire to honor her memory and her life of service and to extend our sympathy to her loved ones commending them to the comfort of the God of all grace and blessing.

The Committee

Mrs. Kate Jordan

The Women's Missionary Society of Woodruff United Presbyterian Church, Indianapolis. Indiana, wishes to pay loving tribute to the memory of Mrs. Kate Jordan who was called home, April 18th, 1945 at the age of 79.

She had been a faithful member of the Sabbath School, Church, and Missionary Society for thirty-five years.

Mrs. Jordan was Stewardship Secretary and had charge of our missionary meeting in March.

She loved Woodruff so, that she had made the remark, "I wish the whole neighborhood could hear our music and Mr. Ball's messages." In her memory her children have installed in the church an amplifier system that can be heard for blocks around.

We all cherish our fellowship with Mrs. Jordan and miss her, her smile and cheery greetings more than we can express.

Mrs. Jennie McNutt

Mrs. George G. Paxton

The Womens Misionary Society of the First United Presbyterian Church of Houston, Pa., wish to pay their respect and loving tribute to the memory of Mrs. George G. Paxton, who answered the Master's call on July 2, 1945. She was a charter member of this church and has always been interested and active in the Missionary work of the church.

She was a consistent Christian who sincerely loved her Lord and His church.

We know our loss is her gain and we humbly bow to God's will. We extend our sincere sympathy to her children and loved ones and commend them to the care of Him, whi said: "As one whom his mother comforteth, so will I comfort you."

Mrs. Grier C. Barbour
Mrs. I. N. Welch
Mrs. C. W. Blackburn

Mrs. W. A. Wilkin

The members of the Women's Missionary Society of the United Presbyterian Church of Albia, Iowa, wish to pay a loving tribute to the memory of Mrs. W. A. Wilkin, who passed to her reward June 2nd, 1945.

Mrs. Wilkin was a loving wife and devoted mother to her family of ten children.

She was made a Life Member of the Missionary Society by the Society.

She was also faithful in all Church work and activities, and participated whenever possible.

We extend our sincere sympathy to her husband and family and commend them to the Savior whom she loved and served.

Committee:
Mrs. J. S. Jones
Mrs. R. A. Patton
Mrs. W. G. Forsythe

Mrs. Clara Bostwick

The Women's Missionary Society of the First United Presbyterian Church of Dayton, Ohio, mourns the passing of our faithful member Mrs. Clara Bostwick. She was called to her heavenly home on April 10, 1945.

A faithful Christian, a loving wife and a devoted mother, she will be sadly missed by family and friends. We wish to pay tribute to her memory and extend our sympathy to her family.

Mrs. Edwin N. Crozier
Mrs. Lillian M. Jeffries

FOREIGN MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

PUNJAB, INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss Lois Boyd, 1918 — Sangla Hill
Miss N. Addaline Brandon, 1931 — Sargodha
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Marjorie Faught, R.N., 1933 — Taxila
Miss Margaret Fehlman, 1913 — Sialkot City
Miss Vida J. Graham, 1922 — Pthankot
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Evelyn M. McKelvey, R.N., 1937 — Sialkot, City
Miss Margaret Murdoch, 1924 — Sargodha
Miss Ruth M. Nichols, 1933 — Pasrur
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C. Sharp, M.D., 1932; 1944 — Sialkot City
Miss Vivian Trimble, 1921 — Pasrur
Miss Georga Wengert, 1920 — Abbottabad

ON FURLOUGH

Miss Margaret Ballantyne, 1941 — 425 N. Galloway St., Xenia, O.
Miss Minnie E. Beatty, 1912 — R. D. 4, Chicora, Pa.
Miss R. Jean Black, 1921 — Petrolia, Pa.
Miss Frances E. Brown, 1927-1937 — 235 East 49th St., New York 17, N. Y.
Miss Theresa I. Brownlee, 1922 — 455 Melrose Ave., Winter Park, Fla.
Miss Betsy Fleming, 1913 — 6549 Emerald Ave., Chicago, Ill.
Miss Eva M. Hewitt, 1930 — Hillsboro, N. Dakota
Miss Alice G. Hill, 1938 — Greesboro, Vt.
Miss Janette Howland, 1921 — Walton, N. Y.
Miss Mary Kyle, 1904 — 235 E. Main St., Xenio, Ohio
Miss Laura R. MacLachlan, 1938 — R. D. 1, Atkinson, Nebr.
Miss Elizabeth F. McConnell, R.N., 1931 — 4 East 82nd St., New York, N. Y.
Miss Marian T. Peterson, 1930 — 1221 Lafend St., St. Paul, Minn.
Miss Willa M. Ramsey, 1921 — c/o Rev. F. G. Wright, R. D. 4, Irwin, Pa.
Miss Helen V. Weede, 1928 — Sterling, Kansas — 514 N. Broadway, Sterling, Kansas

EXTENDED FURLOUGH

Miss Hazel Bennett, 1908 — 268 Park St., Socorro, N. Mexico
Miss Jane Lamont, 1928 — 440 W. Cayuga St., Philadelphia 40, Pa.
Miss E. Marjorie McCrory, 1936 — McCrory Farms, R. D. 1, Homer City, Pa.

EGYPT

Miss Helen R. Brownlee, R.N., 1934 — Assiut
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1908; 1918 — Benha
Mrs. Ada A. Dunlap, 1926 — Fayoum
Miss Elsie M. French, LL.D., 1909 — Cairo
Miss Martha C. Glass, 1921 — Luxor
Miss Alice Grimes, 1924 — Cairo
Miss Dora B. Mason — Assiut
Miss Jeannette McCrory, 1916 — Assiut
Miss Elizabeth McKibben, R.N., 1924 — Tanta
Miss Ethel O. McMahan, R.N., 1945 — Assiut
Miss Carol E. McMillan, 1906 — Beni Suef
Miss Sarah B. Meloy, 1923 — Cairo
Miss Lucille B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Luxor
Miss Marion A. Paden, 1904 — Tanta
Miss Venna R. Patterson, 1924 — Cairo
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Mrs. Rachel T. Seiver, 1925 — Tanta
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, LL.D., 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Louise N. Williamson, 1944 — Cairo
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo

ON FURLOUGH

Miss Anna B. Criswell, 1905 — 422 W. Logan St., Clarinda, Iowa
Mrs. Lucia Dwight 1919 — Holt's Summit, Mo.
Miss Davida Finney, Litt.D., 1915 — Bird St., Springfield, Ohio
Miss Eulalia D. Grether, 1929 — 435 East 11th, St., Loveland, Colo.
Miss Lucy Lightowler, 1921 — 26 W. Pomona St., Philadelphia, Pa.
Miss Helen J. Martin, Ped. D., 1915 — 7442 Trevanion Ave., Pittsburgh 18, Pa.
Miss Martha A. Roy, 193 — 1 E. High St., New Concord, Ohio
Miss Ethel L. Weed, 1919 — 315 4th St., Carmi, Illinois
Miss Ida B. Whiteside, 1913 — 25 Prospect St., Greenwich, N. Y.
Miss Laura Wright, 1921 — Camden, Ohio

ON EXTENDED FURLOUGH

Miss Hazel E. Anderson, 1937 — 19 E. 11th St., Hutchinson, Kansas
Miss Mary Frances Dawson, 1922 — 607 So. Ninth Ave., Yakima, Washington
Miss Alta G. French, 1925 — Goldfield, Iowa
Miss Alfaretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Evelyn McFarland, 1919 — New Wilmington, Pa.
Miss Edna B. Sheriff, 1920 — R. D., Norwalk, Iowa
Miss Marie Tait, 1925 — R. D. 5, Mercer, Pa.

THE SUDAN

Miss Marian I. Farquhar, 1945
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Mary Jane McKnight, 1922 — WadMedani
Miss E. Verna Pillow, 1930 — Khartoum North
Miss Mary K. Smith, M.D., 1944 — Nasir
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — L. Khartoum North

ON FURLOUGH

Miss Mary E. Coie, 1919 — Braddyville, Iowa
Miss Una Coie, 1918 — Braddyville, Iowa
Miss Mary V. Ewing, R.N., 1940 — Suburban Hospital, Bellevue, Pa.
Miss Marguerite McClellan, 1926 — 228 S. Water St., Olathe, Kansas
Miss Aulora R. McIntyre, 1911, 1919 — Lenox, Iowa

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921 — Sayo, via Gambeila, Sudan
Miss Isabel Blair, 1932 — Addis Abba

ON FURLOUGH

Mrs. A. W. Pollock, R.N., 1942 — 957 N. Euclid, Ontario, Calif.
Mrs. Ruth Lobaugh Walker, 1923 — Conoquenessing, Pa.

RETIRED FROM ACTIVE SERVICE

PUNJAB, INDIA

Miss Emma Dean Anderson, 1881 — 754 22nd St., San Diego 2, California
Miss Mary J. Campbell, 1884 — Box 423, Santa Ana, California
Miss Laurella G. Dickson, 1897 — Tarkio, Missouri
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — 32 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 — 205 E. Broadway, Girard, Ohio
Miss Rose McCullough, 1879 — Penn and Trenton Aves., Pittsburgh 21, Pa.

EGYPT

Miss Ella M. Barnes, 1911 — 926 East 1st St., Monmouth, Illinois
Miss Margaret A. Bell, 1901 — Atlantic, Ia.
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss E. Roxy Martin, 1901 — Fair Meadows, Limekiln Park, R. D., Chalfont, Pa.
Miss Laura B. Walker, 1904 — 1109 McClure Ave., Munhall, Pa.
Miss Ruth A. Work, 1904 — 5644 Callowhill, Pittsburgh 16, Pa.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. Fred C. Patterson ..... Tama, Iowa
Rev. E. W. Machamer ..... Warm Springs, Ore.
Rev. Ernest H. Carson ..... Simnasho, Ore.
Rev. George W. Smith ..... Cherokee Mission, Stillwell, R. R. No. 1, Okla.

CITY AND PRESBYTERIAL

Mrs. Mary Ciancio ..... 9409 Frankstown Rd. (21), Wilkinsburg, Pa.
Miss Ruth E. Findley, 520 South St., Glendale, Calif.
Miss Beth Johnstone ..... 3014 South 66th St., Tacoma, Wash.
Mrs. Catherine Lamb ..... 67 Oregon Ave., Crafton, Pa.
Miss Dorothy E. Partington ..... Westland, Pa.
Mrs. R. G. Russell ..... 80 Church St., Burgettstown, Pa.
Miss Mary June Zucchi ..... Rehoboth Village, Rehoboth, Mass.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter ..... 2803 Hillegas Ave., Berkeley, Calif.
Miss Mae Beveridge ..... 327 S. Sixth St., Monmouth, Ill.
Miss Margaret Beveridge ..... 327 S. Sixth St., Monmouth, Ill.
Miss Sallie E. Dickey ..... 82 Hawley St., Binghamton, N. Y.

MOUNTAIN MISSIONS

FRENCHBURG SCHOOL

Prof. and Mrs. Harry L. Cowden ..... Frenchburg, Ky.
Miss Ruth L. Courter, Principal ..... Frenchburg, Ky.
Miss Bessie Burrows ..... Frenchburg, Ky.
Miss Luella Artman ..... Frenchburg, Ky.
Miss Helen Andrews ..... Frenchburg, Ky.
Miss Margaret Ayers, R.N. ..... Frenchburg, Ky.
Mrs. Rachel Boyd ..... Frenchburg, Ky.
Miss Martha Ferguson, R.N. ..... Frenchburg, Ky.
Miss Ruth Flack ..... Frenchburg, Ky.
Prof. Arthur Gathman ..... Frenchburg, Ky.
Miss Alice Girven ..... Frenchburg, Ky.
Miss Mary Glenn ..... Frenchburg, Ky.
Miss Margaret Graham ..... Frenchburg, Ky.
Mr. Martin Hovermale ..... Frenchburg, Ky.
Miss Helen Larsen ..... Frenchburg, Ky.
Miss Winifred Moore ..... Frenchburg, Ky.
Mrs. J. B. McGaffin ..... Frenchburg, Ky.
Miss Ethel Taylor ..... Frenchburg, Ky.
Miss Rea Whetstone ..... Frenchburg, Ky.
Miss Isabel Hay ..... Ezel & Frenchburg, Ky.
Rev. & Mrs. R. E. Ayers ..... Ezel & Frenchburg, Ky.

EZEL SCHOOL

Prof. and Mrs. William A. Heagen ..... Ezel, Ky.
Miss Sara Conrad, Principal ..... Ezel, Ky.
Miss Ruth Bemis ..... Ezel, Ky.
Mr. Revis Carr ..... Ezel, Ky.
Miss Dorothy Dinsmore ..... Ezel, Ky.
Mrs. Dema Gilley ..... Ezel, Ky.
Miss Gladys Millen ..... Ezel, Ky.
Miss J. Larue Millen ..... Ezel, Ky.
Miss Lillabel Towle ..... Ezel, Ky.
Miss Olive R. Laing ..... Ezel, Ky.
Miss Mary Macrae ..... Ezel, Ky.
Miss Bertha Robbins ..... Ezel, Ky.
Miss Lorena Warner ..... Ezel, Ky.
Mr. Samuel Williams ..... Ezel, Ky.

*Retired from Active Service.

NEGRO MISSIONS

Rev. R. P. Williams, Minister ..... Arlington and Prairie, Annemanie, Ala.
*Mr. Walter R. Sutton, Principal ..... Annemanie, Ala.
Mrs. R. P. Williams ..... Annemanie, Ala.
Mrs. Walter R. Sutton ..... Annemanie, Ala.
Miss Hattie Bridges ..... Annemanie, Ala.
Mr. A. C. Peoples, Principal ..... Camden, Ala.
Mrs. A. C. Peoples ..... Camden, Ala.
Mr. E. W. Lindsey ..... Camden, Ala.
Mrs. P. H. Parker ..... Camden, Ala.
Rev. D. Bracy ..... Camden, Ala.
Miss K. H. Simons ..... Camden, Ala.
Miss L. B. Hudson ..... Camden, Ala.
Miss N. F. Smith ..... Camden, Ala.
Mrs. M. L. Crumlin ..... Camden, Ala.
Mrs. A. E. Freeman ..... Camden, Ala.
Mrs. M. L. Smith ..... Camden, Ala.
Mrs. S. P. Marsh ..... Camden, Ala.
Mrs. S. P. Scott ..... Camden, Ala.
Mrs. S. W. Rivers ..... Camden, Ala.
Mrs. B. D. Bridges ..... Camden, Ala.
**Miss M. F. Standford ..... Camden, Ala.
**Mrs. J. L. Brooks ..... Camden, Ala.
**Mrs. M. J. Cade ..... Camden, Ala.
Rev. D. F. White, Minister ..... Canton Bend, Miller's Ferry, Camden, Ala.

Mrs. Lillie Mae Parham ..... Chase City, Va.
Mrs. Vernice Davenport ..... Chase City, Va.
Miss Ethel Jeffress ..... Chase City, Va.
Mrs. Christine Hardy ..... Chase City, Va.
Mr. Edward Crowder ..... Chase City, Va.

Mrs. Eva J. Adams, R.N., Supt., Jubilee Hospital ..... Henderson, N.C.

Miss Gertrude Allen, R.N. (Four other graduate nurses) (Twelve other workers) ..... Henderson, N.C.

Miss Josephine A. Warren ..... Henderson Institute, Henderson, N.C.

Mrs. Mamie Rogers ..... Townsville, N.C.

Mrs. Ethel Lawrence ..... Knoxville, Tenn.
Mrs. Patsy L. Kennedy ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn

*Mr. B. T. Ridgeway ..... Millers Ferry, Ala.
*Mrs. Ruben Yancey ..... Millers Ferry, Ala.
*Miss Faustina E. Williams ..... Millers Ferry, Ala.
*Mrs. M. L. Perkins ..... Millers Ferry, Ala.
*Miss Helen Marshall ..... Millers Ferry, Ala.
*Mr. C. T. Patterson ..... Millers Ferry, Ala.
Mrs. N. D. Williams ..... Millers Ferry, Ala.
Mrs. Mary L. McGinnis ..... Millers Ferry, Ala.
Mrs. Daisy K. Hatten ..... Millers Ferry, Ala.
Mrs. Laura B. Ridgeway ..... Millers Ferry, Ala.
Mrs. Loretta W. Jones ..... Millers Ferry, Ala.
Miss Dannie Joe Watts ..... Millers Ferry, Ala.
Miss Ethel L. Perkins ..... Millers Ferry, Ala.
Miss Agnes Battle ..... Millers Ferry, Ala.

Mr. Wm. T. Peters, Principal ..... Prairie, Ala.
Mr. D. C. McCall ..... Prairie, Ala.
Mrs. D. C. McCall ..... Prairie, Ala.
Mrs. Wm. T. Peters ..... Prairie, Ala.
**Mrs. Bertha Kimbrough ..... Prairie, Ala.
**Mrs. L. C. Hope ..... Prairie, Ala.

* Partial support from the county.

** Total support from the county.

OFFICERS OF THE UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF NORTH AMERICA

President: Mrs. R. L. Thompson, 7116 Ohio River Blvd., Ben Avon, Pittsburgh 2, Pa.
First Vice President: Mrs. W. H. Vincent, 3552 McClure Ave., Pittsburgh 12, Pa.
Second Vice President: Mrs. Ira Gribben, 5611 Fair Oaks St., Pittsburgh 17, Pa.
Recording Secretary: Mrs. James Toddie, 534 Jones Ave., North Braddock, Pa.
Corresponding Secretary: Miss Margaret Nelson, King Edward Apartments, Pittsburgh 13, Pa.
Assistant Secretary: Mrs. A. A. Steinmiller, 1718 Turner St., Pittsburgh 21, Pa.
Treasurer: Mr. S. P. Steffler, 2137 Oliver Bldg., Pittsburgh 22, Pa.

ORPHANS' HOME

Mars, R. D. 1, Butler County, Pa.

President: Mrs. H. Lloyd Cleland, 921 Wellesley Rd., Pittsburgh 6, Pa.
First Vice President: Miss Nancy B. Blair, 5922 Walnut St., Pittsburgh 6, Pa.
Second Vice President: Miss Adelaide Mitchell, 1090 Devon Rd., Pittsburgh 13, Pa.
Recording Secretary: Mrs. George W. Weller, Jr., 6525 Aylesboro Ave., Pittsburgh 17, Pa.
Corresponding Secretary: Miss Mary White, 1502 Boyle St., Pittsburgh 12, Pa.
Donation Secretary: Mrs. George H. Zoerb, 314 Third St., Aspinwall, Pittsburgh 15, Pa.
Sewing Secretary: Mrs. John J. Campbell, 540 E. Pearl St., Butler, Pa.
Financial Secretary: Mrs. H. B. Patterson, 1392 Sheridan Ave., Pittsburgh 6, Pa.

COLUMBIA HOSPITAL

Penn and West Street, Wilkinsburg, Pa.

President: Mrs. J. L. Beatty, 5804 Howe St., Pittsburgh 6, Pa.
First Vice President: Mrs. W. A. Krebs, 19 Stowe St., Ingram, Pittsburgh 5, Pa.
Second Vice President: Mrs. A. M. Scott, 534 Jones Avenue, Braddock, Pa.
Recording Secretary: Mrs. R. M. Douglass, 535 Hulton Rd., Oakmont, Pa.
Corresponding Secretary: Mrs. C. R. Dougall, 745 Glenn Ave., Pittsburgh 21, Pa.
Donation Secretary: Mrs. J. Howard Stevenson, 84 Emily St., Pittsburgh 5, Pa.

HOME FOR AGED PEOPLE

Penn and Trenton Avenues, Wilkinsburg, Pa.

President: Mrs. D. T. McKeag, 220 Belva St., Avalon, Pittsburgh 2, Pa.
First Vice President: Mrs. C. O. Anderson, 6836 Thomas Blvd., Pittsburgh 8, Pa.
Second Vice President: Miss Mary J. Park, 64 Waldorf St., Pittsburgh 14, Pa.
Recording Secretary: Mrs. Edward L. Leyh, 80 Mission Drive, Pittsburgh 16, Pa.
Corresponding Secretary: Miss Elizabeth P. Gilmore, 617 Whitney Ave., Wilkinsburg, Pittsburgh 21, Pa.
Donation Secretary: Miss Nan P. Moore, 5627 Rural Ave., Pittsburgh 6, Pa.
Financial Secretary: Miss Annetta M. Little, 1508 Dormont Ave., Pittsburgh 16, Pa.

OFFICERS OF THE UNITED PRESBYTERIAN WOMEN'S ASSOCIATION THE WEST

President: Mrs. Chester Wood, 531 Ross Drive, Whittier, Calif.
First Vice President: Mrs. C. L. Robinson, 947 Elm Ave., Long Beach 2, Calif.
Second Vice President: Mrs. M. A. Horner, 201 S. Canyon Dr., Beverly Hills, Calif.
Recording Secretary: Mrs. R. D. McCreery, 335 Myrtle St., Glendale, Calif.
Corresponding Secretary: Mrs. Lila Brown, 1539 Walnut Ave., Long Beach 4, Calif.
Treasurer: Mrs. R. A. Barmore, 8720 Second Ave., Inglewood, Calif.

THE MAGAZINE SAYS—

According to the statistical report for the year which ended March 31, 1945, we have 1439 Women's and Young Women's Missionary Societies, with a combined membership of 34,383.

I am now being read by 15,000 of our members.

There are six months ahead of us in our present church year. Let's set a double goal for these six months:—

1500 *New Members*, which will mean a little better than *One* for each society;

and

1000 *New Magazine Subscribers.*

But Attention Please!

This gain must be a net gain, holding our present membership with its 15,000 readers of my pages; and adding to each number the prescribed increase.

Victory marks these days in our national life. Let us make it the emblem of our church and spiritual life.

Mrs. Ralph H. Arnold

ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY
TARKIO, MISSOURI

OFFICERS

President ..... Mrs. Robert N. Montgomery, New Concord, Oh
First Vice President ..... Mrs. C. M. Laing, 1148 Ridge Ave., Zanesville, Oh
Second Vice President ..... Mrs. M. Earle Collins, Tarkio, Misso
Recording Secretary ..... Mrs. E. D. McKune, 211 Fifteenth Ave., South, Nampa, Ida
Treasurer ..... Mrs. Samuel Baird, 907 Publication Bldg., Pittsburgh 22, P

LOCAL COMMITTEE

Mrs. J. R. Jenison, Mrs. Gelvin Stevenson — Co-Chairmen ..... Tarkio, Missou

Mrs. Ray Moore ..... Tarkio, Missouri
Mrs. S. J. Vellenga ..... Tarkio, Missouri
Mrs. Rudolph Swanson ..... 732 N. 15th St., Clarinda, Iowa
Mrs. Herbert McCoy ..... Tarkio, Missouri
Mrs. J. D. Rankin ..... Tarkio, Missouri
Mrs. J. S. Miller ..... Tarkio, Missouri
Miss Nancy Smith ..... Tarkio, Missouri
Mrs. A. L. Godfrey ..... Tarkio, Missouri
Mrs. R. W. George ..... Tarkio, Missouri
Mrs. Charles Reno ..... 3006 Felix St., St. Joseph Missou
Mrs. E. V. McCollough ..... Tarkio, Missou
Mrs. George Stevenson ..... Tarkio, Missou
Mrs. E. O. McCreight ..... Clearfield, Idow
Mrs. Archie Martin ..... Tarkio, Missou
Mrs. S. J. Allen ..... Coi, Iow
Mrs. H. A. Smith ..... Tarkio, Missou
Mrs. J. D. Gibson ..... Tarkio, Missou
Mrs. M. Earl Collins ..... Tarkio, Missouri

ANNUITY BONDS

The Women's General Missionary Society of the United Presbyterian Church of North America issues Annuity Agreements (formerly termed Annuity Bonds) for one hundred dollars and upwards, bearing interest according to the age of the annuitant, payable semi-annually. The annuitant has the privilege of designating the department of the work of the above organization to which the principal shall go at death thus making possible both an assured income and a gift to the women's work of the Church. Address all inquiries to the testamentary Secretary.

I give and bequeath to the Women's General Missionary Society of the United Presbyterian Church of North America the sum of..... .....dollars, to be used as the Board shall direct or for the benefit of the (Foreign Department), (Home Department), (Parsonage Department), (Ministerial Relief), (Negro Department), or (North American Indian Department).

FORM OF BEQUEST

I give and devise to the Women's General Missionary Society of the United Presbyterian Church of North America the following described real estate. (Here describe, giving reference to deed or will, if possible, under which title was acquired with full power to sell or rent the same, the rents and proceeds of sale to be used for the benefit of the missionary work of the above named corporation.)

THE SALT BABY

And Other Stories for Children

By Julia Lake Kellersberger

Fleming H. Revell Company $1.00

A book of true stories about children in different lands written by Mrs. Kellersberger a "born story-teller". These stories are delightful, interesting and informing.

Mrs. Kellersberger is the author of "Congo Crosses", "God's Ravens" and several other smaller books.

Older folk as well as children will enjoy this book.